

THE BOKE

of secretes of Alberus Magnus, of
the vertues of herbes, stones,
and certayne beastes,

Also, a boke of the same author,
of the maruylous thinges of
the woorld: and of certayne
effectes, caused of cer-
tayne beastes,

Roberti Nicolsarn Londinensis lib.



Syth it is manifestly known, that
this booke of Albertus Magnus,
is in the Italyon, Spanysh, French,
and Duché tounge, it was thought,
if it wers translated into the English
tounge, it woulde be receaued with
lyke good wyll, and frendeshyp, as it
is in those parts. Wherefore vse thou
this boke, to mitigate, and alacreate,
thy heauy and troublesome mynde,
as thou hast bentwont to do, with the
boke commonly called the booke of
Fortune: for beleue me, whatsoeuer
is promysed in ether of them both,
this, or that, is alonely to that ende.

The firste booke of the vertues
certaine herbes.



Aristotell the
prince of philoso
phers, sayeth in
many places, that
euery science is of
the kinde of good
thinges. But not
withstandinge, the operation some
time is good, sometime euill: as the
science is chaunged to a good, or to
an euill ende, to whiche it woꝝketh.
Of the whiche sayinge, two thinges
be concluded: the one, and the first is,
that the science of magike is not euil,
foz by the knowledge of it, euill may
be eschued, and good folowed. The
second thinge is also concluded, foz
asmuche as the effecte is praysed foz
the ende, and also the ende of sciences
is dispraysed, whan it is not ordeined

to good, or to vertue. It foloweth
 then, that every science, or operation,
 is sometime good, sometime euill.
 Therefore, because the science of Ma-
 gike, is as a good knowledge (as it
 is presupposed) and is somewhat e-
 uill in beholdinge of causes, and na-
 turall thinges; as I haue conside-
 red, and perceaued in aunciente auc-
 thors: yea, and I my selfe, Alberte,
 haue found the truth in many thyn-
 ges, and I suppose the truth to be in
 some part of the booke of Chirander,
 and of the booke of Alchoran.

First therefore, I wyll declare of
 certayne hearbes. Secondlye, of cer-
 tayne stones. And thyrde, of cer-
 tayne beastes, & the vertues of them.

Elitropia Marygolde.

Vrtica Nettell.

Virga pastoris Wyldetastyl

Celidonia Celendyne.

of herbes.

Prostrata	Derwinkle.
Mepera	Calamint oz penny
Lingua canis	Wondes tounge.
Iusquianus	Henbane
Zillium	Lyle.
Viscus querci	Millettroe.
Centaurea	Centoyle.
Salvia	Sauge.
Verbena	Ueruin.
Melytrophyllos	Small Hage.
Rosa	Rose.
Serpentina.	Snakes grasse.

The first herbe is called with the men of Chaldea, Elios, with the grekes Matuchiol, with the Latynes, Elicropium, with English men, Marygolde, whose interpretation, is of Elios, that is, the Sonne, and Tropos, that is, alteration, oz change, because it is turned accordinge to the Sonne. The vertue of this herbe is marvellous: for if it be gathered, the

Of the vertues.

Some beynge in the signe, Leo, in August, and be wrapped in the leafe of a Laurell, or baye tree, and a wolues tothe be added thereto, no man shalbe able to haue a worde to speak agaynst the bearer thereof, but wordes of peace. And if anye thynge be stolen, if the bearer of the thinges before named, laye them vnder his heade, in the nyghte, he shall see the thefe, and all his condicions. And moreouer, yf the foresaide herbe be put in any churche, where women be, whiche haue broken Matrimony on their parte, they shal neuer be able to goo forth of the Churche, except it be put awaye. And this last poynt hath ben proued, and is very true.

The seconde herbe is called of the men of Chaldea Roybra, of the grekes Oleribus, of the Latynes, or Frenchemen Vnica, of Englyshe

maru

of herbes.

men, a nettell. He that holdeth this herbe in his hande, with an herbe called *Hyssople*, or *parowe*, or *nois-blede*, is sure from all feare, and fantastie, or *vislon*. And if it be put with the iuyce of *honselphe*, and the bea- rers hande be anointed with it, and residue be put in water, if heantre in the water where fythes be, they will gather together to his hande; and also ad piscellum. And if his hand be drawn forth, they will leape agayne to their owne places, where they were before.

The thynde herbe is named of the Chaldeis *Lorumborot*, of the grekes *Alhamor*, of the Latynes *Virga pa- storis*, of Englyshe manne, *Wylde caspall*. Take this herbe, and tempre it with the iuyce of *Mandrake*, and gyue it to a Bytche, or to ano- ther Beaste, and it shall be greate

Of the vertues

with a ponge one in the owne kinde;
and that bringe forth the birth in the
owne kinde, of the which ponge one,
yf the game tothe be taken, and de-
ped in meat, oz drinke, every one that
shall drinke therof, shall begin an one
battayle, and when thou wouldest put
it away, geue to him the ioyce of war-
rierian, and peace shall be amonge as
amonge them, as before.

The fourth herbe, is named Aquil-
laris, of Chaldeis: because it sprin-
geth in the time, in which the Eagles
buyld their nestes. It is named of
Grekes Vatis, of Latines Celidonia,
and of Englysh men Celendyne. This
herbe spryngeth in the ground in
the whiche the shallowes, and also
the Eagles make their nestes. If a-
ny man shall haue this herbe, with
the barre of a melle, he shall ouer-
come all his enemies, and all matters

of herbes.

On fait, & shall put awaye all debate.
 And if þ before named herbe, be put
 upon the heade of a speke man, if he
 shulde dye, he shal syng anonie with
 an loude voice, if not, he shall wepe.
 ¶ The fyfte herbe is named of the
 chaldeis, iterisi, of þ grekes, Vorax,
 of þ latynes Proœtalis, or Prouinsa,
 of Englishe men perwynke, tohan it
 is beaten vnto pouder with woormes
 of the earth wrapped aboute it, and
 with any herbe called semperaina in
 Englyshe houslyke, it induceth love
 betwix man and wyfe, if it be bled
 in ther meats. And if it shalbe put to
 the mouth of the beaste, called the
 Bugill, he shal breake anonie in the
 myddes. And this was proued of
 late tyme. ¶ If the sayde confection be put in the
 fire, it shalbe turned anonie, vnto blak
 colour.



The

Of the vertues

The sixte herbe is named of ϕ rchard
deis Bieith, of the greekes Retus, of
the latynes Nepeta, of English men
Calamint, other wisse pennyroyall.
Take this herbe and mixe it with ϕ
stone fownde in the neste of the byrd
called a laphoyng, or blacke plouer,
and rubbe thz bealy of any beast, and
it shalbe with byrth, and it shal haue
a yonge one very blacke in the owne
kynde. And if it be put to ther nose
thpylles, thei shal fall to the grounde
anone as deade, but a little space af-
ter thei shalbe healed. Also yf ϕ fore-
sayd confection be put in a vessell of
bees, the bees wyl neuer flee away
but they shal gather together there.
And if the bees be drowned and lyke
as they were dead, if thei be put in ϕ
aforesayde confection, thei shal recov-
er ther lyfe after a little tyme, as by
 ϕ space of one houre, for it is propor-
cyoned

stoned to the qualittie losse. And for
a sure proofe if drowned fyes be put
in warme ashes, they wyl recover
their lyfe after a little space.

The seventh herbe, is named of
þ chaldeis Algeil, of þ grekes Orum,
of þ Latyns Lingua Canis, of Eng-
lish men, hondes tongue, put thou
this herbe, with the hart of a younge
frogge and her matrice, and put the
where thou wylt, and after a littell
tyme, all the dogges of the whole
towne shalbe gathered together: And
if thou shalt haue the afore named
herbe vnder thy forme: for al þ dog-
ges shal kepe silence, & shal not haue
power to barked. And if thou shalt
put the aforesaid thinge, in the necke
of any dogge, so þ he may not touche
it with his mouth, he shal be turned
alwayes rounde about like a turning
wyre, until he fall vnto the ground.

Of the vertues

as deade, and this hath bene proued
in our tyme.

The eight herbe is named of the
chaldeis Mansesa, of y greeces Ven
tosin, of the latynes Iusquianus, of en
glish men henbane. Take thou this
herbe, and myxe it cum realgalis,
and hermodatilis, and put them in
the meat of a madde dogge, & he wil
dye anone. And if thou shalt put the
iuyce of it with the afore said thinges
in a syluer cuppe, it shalbe broken ve
ry small. And if thou shalt mixe the
afore said charge, with the bloude of
a younge hare, and kepe it in y skyne
of a hare, all the hares wilbe gather
ed ther, until it be remoned.

The ninth herbe, is named of y
chaldeis Ango, of y greeces Amala,
of the latynes Lilium, of Englyshe
men alpe. If thou wilt gather this
herbe, thou shalt bring in the signe of
the

of herbes.

of the lyon, and boilt myre it with the
myre of the Laurell, or baye tree,
and afterwarde thou shalt put that
myre vnder the dunge of cattell, &
certayn tyme, it shalbe turned vnto
wozmes, of the which, if poulder be
made, and be put about the necke of
any man, or in his clothes, he shal
neuer sleape, nor shal not be able to
sleape, vntill it be put away. And if
thou shalt put the afore said thyng
vnder the dunge of cattell, and wilt
anoynte any man with the wozmes
bredinge thereof, he shalbe brought
anone vnto a fener. And if the afore
saide thinge be put in any vessell,
where ther is cowes mylk, & be coue
ted w the skynne of any cowe of one
colour, all y kye shallose ther mylk.
¶ The tenth herbe is called of chaldeis
Luperax, of y greekes Asifena,
of the latynes Viscus querci, of Eng
lish

Of the vertues

like men, misseell toe. And it groweth
in trees, being holed through.
This herbe, wth a certayn other herbe
whiche is named Marregon, that is
sylphion or laserpis, as it is written
in the almaynes language, it openeth
all lockes. And if y^e aforesaid thinges,
being put together, be put in the
mouth of anye man, if he thinke of
any thinge, if it shulde happen, it is
set on his harte, if not, it lepeeth backe
from his harte. If y^e afore said thing
be hanged vp to a tree with y^e wyng
of a swallowe, ther the byrdes shal
be gathered together within y^e space
of fyue myles. And this last was pro
ued in my tyme.

The eleuenth herbe is named of
the chaldeis isiphion, of the greekes
Orgelon, of the latynes centaurea of
Englishe men, centory, witches sayth
that this herbe hath a metualous
vertue

brutue, for if it be toynd with the
blond of a female lapwyrng, or black
plover, and be put wbole in a lampe,
al thei that compasse it about, shal be
leue them selves to be witches, so that
one shal beleue of an other, that his
head is in heauen, and his fete in the
earth. And if the afore said thinge be
put in the fyre, whan the sterres shine
it shall appeare, y the sterres runne
one against an other, and fight. And
if the aforesaide plaister be put to the
nose thrylles of any man, he shall flee
awaye sharpely, through feare that
he shal haue, & this hath ben proued.

The twelth herbe is named of the
Chaldeis, Colorio, or Coloricon, of
the greekes Clamor, of the Latynes
commonly Salvia, of Englyshe men,
Sauge. This herbe beinge putrifi-
ed vnder dunge of catel, in a glasyu
vessel, bzigeth forth a certain woyme

Of the vertues

O bryd, hauyng a tayle after the fash-
ion of ϕ bryd, called a blacke mark
oz owfyll, with whose bloude, if any
man be touched in the breast, he shal
lose his sence, oz felyng, the space of
xv. dayes and moze. And if the afore-
said serpent be burned, and the ashes
of it put in the fyre, amonge that there
be a rayne bowe, with an horrible
thunder. And if the afore said ashes
be put in a lampe, and be kindled, it
shal appeare that all the house is full
of serpentes, and this hath bene pro-
ued of men of late tyme.

The xiii. herbe is named of ϕ chal-
deis olphanas, of ϕ greekes Hision-
on, of the latines Verbena, of English
men veruyn. This herbe (as witches
say) gathered, the sonne beyng in the
sygne of the ram, & put with grayne
oz corne of prorie of one pere olde,
yealeth the ϕ be sycke of, the falling
sykenes,

spikenard. And if it be put in a fatts
grounde, after this wyse, boymen
shal be engendered, whiche if they shal
couche any man, he shal dye anon.
And if the aforesaid thinge be put in
a doorehouse, or a culuer house, al the
doves or culuers shal be gathered to
gather there. And if the powder of
them be put in the sonne, it shal ap-
peare that the sonne is blue. If the
powder be put in a place wher men
dwelle of lye betwene two lovers, a-
non ther is made stryfe or malice be-
tweene them.

The xiii herbe, is named of the
chaldeis celayos, of the grekes castol
of the latyns Melisopholos, of Eng-
lish men Somalage: of the whiche
herbe Macer Floridus maketh milti-
on. This herbe gathered grene and
tassen woth the iuyce of pimperle tree
of one pere, put in gruell maketh the

out

B.

gruell

Of the vertues

gruell to appere full of wormes, and
maketh the bearer to be gentle and
gracious, and to banquethe his about
saries. And if the afore said herbe be
bonnden to an oxes necke, he will fo-
lowe the whether soeuer thou wilt
goe.

¶ The .xv. herbe is named of ꝑ chal-
deis glerisa, of the grekes isaphina,
of the latynes Rosa, of English and a
rose. And it is an herbe, whose flower
is very wel knownen. Take the grai-
n or corne of it, and the roze of mu-
sterde seede, and the fote of a wetell,
hange vp these in a tree, & it will not
beare fruite after. And if the afore
sayd thynge be put about a netre, fly-
nges will gather together there. And
if Magaris, shalbe deade and be put in
a afore sayd committion halfe a daye,
it shal recover the lyfe, although it be
not forth with yet gotten.

And

And if the afore said powder be put
in a lampe, and after be kyndled, al
men shal appere blacke as the deuyll.
And if the aforesayde powder, be
myxed with oyle of the olyue tree, &
with quycke brymstone, and y house
anointed with it, the sonne shynynge,
shall appere all inflamed.

The xviij. herbe is called of the chalde-
ens, *serpentin*, of the greekes, *Pent-
hyllan*, of the latynes, *Serpentinum*,
in englysh, *Snakes grasse*. This herbe
is well ynough knowne to vs. This
herbe put in the grounde, with the
leafe of the thre leaved grasse, engen-
deth redde and grene serpentes, of
which if powder be made, and put in
a burnynge lampe, there shal appere
aboundaunce of serpentes. And if it
be put vnder the heade of any man,
from thence forth, he shal not dreame
of hym selfe.

Of the vertues

Of the manner of workinge all these
aforesaided thinges, that the effecte
maye be good in their plantis
is, in their houres, and
dayes.

There be, bit herbes, that haue
great vertues, after the Hysode
do consider the temperour, and they
haue these vertues of the influence of
the planets. And therefore, every one
of them taketh their vertue from the
higher naturall powers.

The first, is the herbe of the pla-
net Saturnus, whiche is called Afol-
dillus, Affodilly, the uirte of it is good
agaynst the payne of the reynes, and
legges: let them that suffer payne of
the bladder, cate it, the roote of it be-
inge a lytle boyled. And yf men pos-
sessed with euill spittes, or madde
men beare it, in a cleane napthano,
they

of herbes

they be deliuered from their disease.
And it suffereth not a deuill in the
house. And yf chyl dren that breede
their teeth, beare it about them, they
shall breede them without payne.

And it is good, that a manne beare
with him a roote of it in the night,
for he shall not feare, nor be hurte of
other.

The seconde, is the herbe of the
Sonne, whiche is called Poligonia,
or corat giola. This herbe taketh
the name of the Sonne: for it engen-
deth greatly, and so this herbe wor-
keth manye wayes. Other hath cal-
led this herbe, Alchone, whiche is,
the house of the Sonne. This herbe
healeth the passions, and greif of the
harte, and the Stomacke. He that
toucheth this herbe, hath a vertue of
his sygne, or planette. If anye man

B.iii. Druke

Of the vertues

Drinke the iuyce of it, it maketh him
to do often, the acte of generation.
And if any man beate the roote of it,
it healeth the griefe of the eyes. And
if he beate it with him before he haue
any griefe, there shal come to him no
griefe of his eyes. It helpeth also the
that be vexed with the phrenesie, if
they beate it with theym, in there
brest.

It helpeth also them that are vexed
with an impostume in þe lunges,
and maketh them to haue a good
breathe, and it amuleth also to þe tye
of melancholpous bloude.

The third, is þe herbe of the moone,
whiche is called chynostares. The
iuyce of it purgeth the peynes of the
stomake, and brest plates, the vertue
of it, declareth that it is the herbe of
the moone. The floure of this herbe
pur

of herbes

purgeth great splenes, and healeth
the, because this herbe increaseth and
decreaseth as the moone. It is good
agaynst the splenes of the eyes, and
maketh a sharp sight. And it is good
agaynst the bloude of the eyes. If
thou put the roote of it brayed vpon
thy eye, it wil make thy eye merua-
lous cleere, by cause the light of the
eyes Propinquatum mystion, is of
the substance of the moone. It is al-
so good to them that haue an euill
stomake, or whiche can not digest
their meat, by drinkeynge the iurce of
it, more ouer it is good to them that
haue the swyne pockes.

The fourth herbe, is called Arno-
glossa, plantayne. The root of this
herbe is meruapleus good agaynst
the payne of the head, bycause the
signe of the frame, is supposed
to be the house of the Planete

Mars

Of the vertues

Mars, whiche is the heade of ♄ whiche worlde, It is good also agaynst the customes of mans stones, and rotten and fylthy byles, because his house is the signe Scorpio, because a part of it holdeth Sparina, that is, ♄ seede, which cometh agaynst the stones, wherof all luyngs thinges be ingendred, and fourmed. Also the iuyce of it is good to them that be sycke of the peryllous flyre, with exoziation or raylyng of the bowels, continuall tormentes, & some bloude pissing forth. And it purgeth them that drynke it, from the syckenes of the flyre of bloude, or emorauces, and of the disease of the stomake.

¶ The fyft, is the herbe of ♄ planets Mercurius, whiche is named, Pentaphillon, in Englysh, cinquefoyle, or ♄ b. leued herbe, of others Pentadactylus, of others sepe doclinans, of certayne

lypnt calpe dolo. The roote of this
herbe, brayed and made in a plaster,
healeth woundes & hardenes. More-
ouer, it putteth away quicke by the
supre pocken, if a tynce of it be drun-
ken with water. It healeth also the
passions or griefes of the brest, if the
tynce of it be drunken. It putteth a-
way also the tothe ache. And if the
tynce of it be holden in the mouth, it
healeth al the grefes of the mouth.
And if any man beate it with hym, it
gyneth wake and helpe. Moreover
if any man wyll aske any thinge of a
kinge or prynces, it gynneth aboundance
of eloquence, if he haue it with him,
and he shal optayne it that he shal de-
sire. It is also good to haue the tynce
of it, for the grieve of the stone, and for
sycknes whiche letteth a man that he
can not pisse.

The

Of the vertues

The st. is the herbe of the planet
Iupiter, and it is named Acharon, or
certain Isquianus, Benbane. The
roote of it put vpon botches, healeth
them, and kepeth the place frome an
inflammation of bloudes. If any man
shal beare it before the grete come
vpon him, he shal neuer haue a bot-
che.

The roote of it also is profitable
agaynst the goute in the fete, when
it is brayed, and put vpon the place
that suffereth the payne or griefe.
And it worketh by vertue of those
signes which haue fete, and loke vpon
the fete. And if the iuyce of it be
dronken with hony, or with wyne
and hony sodden together, it is pro-
fitable agaynst the griefes of the ly-
uer, and all his passions, because
Iupiter holdeth the lyuer.

Like

Of the vertues

of it be dronken with hony, & water
fodden, it dissoluethe those things whiche
the are in the lunges or lightes. And
it maketh a good breath, for it saues
and keperth the lunges and the lightes.
It is also of great strenght in be-
neryall pastymes, that is, the acte of
generation. If any man put it in his
house or byneyarde, or in the graude,
he shall haue abundantly reuenues,
or yerely profytes, mozeouer the rote
of it is good to all them whiche wil
plante byne yardes or trees.
And infantess bearyng it, shalbe
apt to learne, & louyng leeryng,
and thei shalbe glade and toyous. It
is also profitable, being put in pur-
gations, and it putteth abacke deuyl-
les. yet this is to be marked, þ these
herbes be gathered fro þ xxiii. day of
the mone vntyll the xxx. day, begyn-
nyng þ gathering of the from þ igno
mercurius,

of Stones

Then thus, by the space of a whole
houre, and in gathering, make men-
tion of the passion or griefe, and the
name of the thinge, for the whiche
thou doest gather it, and the selve
herbe, notwithstanding, lay the herbe
upon wheate, or barley, and cleane
afterwarde to the nede.

Here beginneth the seconde booke
of the vertues of certayn stones.

Because I haue spoken now be-
fore of the vertues of certayn her-
bes, now in this present chapter, I
will speake of certayne stones, their
effectes, and maruelous operations.

Magnes, the Iode stone.

Ophthalmus Onyx.

Feripendamus Sylonites.

Topazion Medoria.

Memphitis, lapis iuxta memphim ve-
dem in egypto.

Abi.

Of the Vertues

Abastond	Adamas
Agathenn	Algoria
Esmundor	Amaritus
Berillus	Colonic
Corallus	Cristallus
Blotropia	Epistites
Calcedonius	Celidonius
Bagates	Bena
Istmos	Tabrices
Chrysolitus	Gesoides
Nichomai	Quirin
Radianus	Luperius
Vnces	Lazul
Emeragdu	Iris
Gallasia	Galerites
Draconites	Echites
Tepristites	Hyacinthus
Orithes	Saphyrus
Saunus	

of Stones

If thou wilt knowe whether thy
wife is chaste, or no

Take the stone which is called
Magnes; in englyshe, the lodestone,
it is of sadde blue colour, and it is
founde in the sea of Jude, sometime
in partes of Almaine, in p^rovynce
which is called East fraunce. Laye
this stone vnder the heade of a wife,
and if she be chaste, she will embrace
her husbnde, if she be not chaste, she
will fall anone forth of the bedde.

More ouer, if this stone be put bray-
ed, and scattered vpon coles, in foure
corners of the house; they that be
sleapinge, shall flee the house, and
leauie all.

If thou wilt be made intuisible.

Take the stone which is called
opthalmicus, and wrappe it in the
leafe of the Laurell, or Bay tree,
and it is called Lapis obelmicus,
whole

Of the vertues

whose colour is not named, for it
of many colozes, and it is of such
vertue, that it blindeth the sighten
them that stande about. Constantine
carrying this in his hand, was made
immortall by it.

If thou wilt provoke sorow
fear, terrible fantasies, and
debate, and most sight

Take a stone which is called Onyx
which is of black colour. And if this
is better whiche is full of white dap
ples. And it cometh from Inde, or
to Arabie, and if it be changed upon
the necke, or synger, it styppeth up a
none sorow or heynesse in a man,
and terroures, and also debate, and
this hath ben proued by men of late
tyme.

If thou wilt burne anye mannes
handes without fyre,

Take the stone, whiche is called
Ferd

Peripendamus, whiche is of yelowe
 colour, whiche if it be hanged vpon
 the necke of any man, it healeth Ag-
 ricane, and also if this stone be gre-
 ped strayly, it burneth the hande a-
 none, and therefore it must be touched
 lightly, and gently.

If thou wylt handle the mynde of
 anye man to tapes, and make
 his voyce sharpe.

Take the stone whiche is called
 Sylonites, and it groweth in the bo-
 tome of a snayle of Jude, called Cor-
 cules, and there is of diuers kindes
 of it, of white, redde, and purple co-
 lour. Other saye, that it is grene, and
 founde in the pannes of Persia. And
 also olde Philosophers saye, if it be
 tasted, it geueth knowlege of certain
 thinges to come. If it be put vnder
 the tounge, specially in y first mone,
 it hath a vertue onely for an houre.

C.

There

Of the vertues

Therefore beyng in the .x. moone, it hath this vertue in the first, or tenth hoire. But there is mouinge of the order, because, whan it is vnder the funge, if our thought be of any busines, whether it ought to be, or no, if it ought to be, it is fixed stedfastlye to the harte, so that it may not be plucked awaye, if not, the harte leapeth a backe from it. Also Philosophers haue sayd, that it healeth prificos, and weake men.

If thou wilt that seethyng water come furth anone, after thou hast put in thy hande.

Take the stone whiche is called Topazion, fro the yle Topasis, or because it sheweth a similitude of gold. And there be two kyndes of it: one is vtterlye lyke golde, and this is more pzeious. The other kynde, is of the coloure of saffron, of bryghter colour

of stones

coloure than golde is, and this is
more profitable. It hath ben proued
of oure tyme, that if it be put in see-
hyng water, it maketh it to runne
ouer, but if thou put thy hande in it,
the water is drawen quite anone, and
one of oure brethæren dyd this at pa-
rty. It is good also agaynst Em-
thoicans & scitmatism, or lunatike
follon or griefe.

If thou wilt plucke of the skynne
of thyne, or another mannes
hande.

Take the stone whiche is called
Medora, of the region Media, in the
whiche the people dwellinge are cal-
led Medi. And there be two kyndes
of it, blacke and grene. It is sayde of
olde Philosphers, and also of
Philosphers, beyng in this time,
if the blacke be broken, and resolued
C.ii.

Of the Vertues

in hote water, if any man soake his handes in that water, the sores of his handes shall be plucked of anon. Philosophers say also, that it is good against the gout, and blindness of the eyes, & it nourisheth heart and breake eyes.

If thou wilt that a man suffer no payne, nor be tourmented.

Take the stone whiche is called Memphis, of the cite whiche is called Memphis, it is a stone of suche vertue, as Aaron, and Hermes say: if it be broken, and mixt with water, and geuen to him to drinke, who shoulde be burned, or suffer anye tourmentes, that drinke induceth to great hablenesse to fele, that he that suffereth, feeleth neyther payne, nor tourmentynge.

If thou wilt make a fire continually vnable to be quashed or put out.

Take

of Stones

Take the stone whiche is called
 Adamas, and it is of the colour of
 yron, and thereto found very much
 of it in Arabia. If that stone be kin-
 dled or inflamed, it maye never be
 put out, or quenched, because it hath
 the nature of the stone fathers of the
 Salamandres, by reason of his fire
 nature, whiche is the nature of the
 kindled in it.

If thou wyldest overcome thy ene-
 mies, take the stone whiche is called

Adamas, in english speache, a Dia-
 monde, and it is of cyprege colour,
 and very harde, in so muche that it
 can not be broken, but by the bloude
 of a gote, and it groweth in Arabia,
 or in Cypres. And if it be bounden to
 the lefts side, it is good against ene-
 mies, madnes, toylde beastes, bene-
 moule beastes, and cruell men, and

C.iii. against

Of the Vertues

agaynste chydynge and brabolynges,
and agaynste benyeme, and inuasi-
on of fantasies; and some call it
Diamas.

If thou wolt eschewe all perilles,
and all terrible thynges, and
haue a stronge harte.

Take the stone whiche is called
Agathes, and it is blacke, and hath
whyte baynes. There is another of
the same kynd, lyke to whyte colour.
And the thyrde groweth in a certayne
yle, haupnge blacke baynes, and that
maketh to ouercome perylles, and
gyue strength to the harte, and ma-
keth a man myghtye, pleasaunte, de-
lectable, and helpeth agaynst aduer-
sities.

If thou desire to optayne any
thyng from any man.

Take the stone whiche is called
Alectoria, and it is a stone of a rock,
and

And it is white as the Christall, and it is drawn out of the rockes gyler, or mawe, after that he hath ben gelded moze than foure yeares, and it is of the greatnes of a beane. It maketh the bealpe plesaunte, and steds faste, and putte vnder the tounge, it quencheth thyrste. And this last hath ben proued in oure tyme, and I perceyued it quykely.

If thou wylte ouercome beastes, and interprete, or expounde al dreames, and prophesye of thynges to come.

Take the stone, whiche is called esmundus, or Almadus, it is of dyuers coloures, it putteth oute all poyson, and maketh a manne to ouercome his aduersaries, and geueth the prophespenge, and the inter-

Of the Vertues

Interpretation of all dreames; and
maketh a man to vnderstande dark
questions, harde to be vnderstande,
or assayed.

If thou wylte haue good vnder
standynge of thynges that maye be
felte, and that thou maye not be
made broken.

Take the stone whiche is called
Amaristus, and it is of purple colour
and the best is founde in Inde, and
it is good agaynst Drunkennes, and
getteth good vnderstanding in thin
ges that maye be vnderstande.

If thou wylte overcome thy ene
myes, and flee debate.

Take the stone whiche is called
Berillus, it is of pale colour, and may
be sene throughe as water, beare it
aboute with thee, and thou shalt
overcome all debate, and shalt dryue
awaye thy enemyes, and it maketh
thy

the enemy nether. It causeth a man
to be well mannered, as Aaron says
that it giveth also good understanding
byrge. *concordia est quod discit*

If thou wylte foretelling, by
conjecture of thynges to
come. *concordia est quod discit*

Take the stone whiche is called
Celonites, it is of purple, and diverse
other colours, and it is founde in the
heade of the snayle. If any man will
beare this stone under his tynge, he
shall foretelling, and prophecye of thin
ges to come. But notwithstanding,
it hath no vertue, but thynges, *Prima
cum fuorit accensa, et crescent
monoytes in ultima descendente*, so
meaneth Aaron, in the booke of ver
tues of herbes, and stones.

If thou wylte pacifie tempestes,
and go over fluddes.

Take the stone whiche is called
corallus



Of the vertues

Corallus, Corall, and some be redde
and some white. And it hath ben prou-
ued & it stemmeth anon bloude, and
putteth away the folishenes of him
that beareth it, and giveth wysdome.
And this hath ben proued of certayn
men in our tyme. And it is good a-
gaynst tempestes, and perilles of
fluddes.

If thou wilt kende fyre,
Take the Cristall stone, and put
it nygh vnder the cirkle of the sonne,
that is to say, agaynst the sonne, and
put it nygh any thinge that may be
burned, and Incontynentlye, the
heat of & sonne thynynge, will set it
a fyre. And if it be dronke with hony,
it encreseth milke.

If thou wylt that the sonne ap-
pere of bloudye colour,

Take the stone whiche is called
eliopisa. It is grene lyke to the
precious

son of stones,

precious stone, called the Emerald,
And it is sprinkled in bloudy drop-
pes. The necromancers call it Gem-
ma Babylonica, the precious stone of
Babylon, by þ proper name. But if it
be anoynted with the iuyce of an her-
be of the same name, and be put in a
bessell full of water, it maketh the
sonne to seme of bloudy colour, as
if the eclypse were sene. The cause
of this is, for it maketh all the water
to buble vp, into a little cloude, whi-
che making the ayre thicke, letteth þ
sonne to be sene, but as it were red, in
a thicke colour, a little after, þ cloude
goethe away, by droppinge doونه
like dewe, as it were by droppes of
rayne. This also bozne aboute, ma-
keth a man of good fame, hole, and
of longe lyfe.

It is sayd of old philosophers, that a
man

Of the vertues

Man anoynted with an herbe of this name, as to haue saide before, exel-
leth with vertue, and eltropia, is
found sometimes in Cypres & Inde.

If thou wilt make seethynge wa-
ter to be colde, whiche standeth
vpon the fire.

Take the stone, whiche is called
epistates, whiche, put in water a-
gaynst the eye of the Sonne, putteth
forth fyerre beames of the Sonne.
And it is saide of olde, and new phy-
losophers, if it be put in seethynge
water, the bublynge vp, or seethynge,
wylt sone cease, and a lytle after, it
wylt waxe cold, and it is a thynynge,
and ruddy stone.

If thou wilt eschewe illusions,
and fantasies, and overcome
all causes, or matters,

Take the stone whiche is called
calcedonius and it is pale, browne of
colour

colour, and somewhat darke, if this
be perced, and hanged about þe necke,
with þe stone which is called Sinerip,
it is good agaynst al fantastical illu-
sions, and it maketh to overcome all
causes, or matters in surie, & keepeth
thy body agaynst thy aduersaries.

If thou wylt be acceptable,
and pleasaunte.

Take the stone whiche is called
celidonium, and of it there is some
blakke, and some somewhat redde,
and it is drawen out of the bealpe of
swallowes. If that whiche is some-
what redde, be wapped in a linnen
cloth, or in a calues skinne, and bozne
bnder þe left arme hole, it is good a-
gaynst madnesse, and olde sicknesses,
and diseases, and the fleaping, or for-
getful sickness, & contra epidimiam,
whiche is, a scabbe that runneth tho-
rough the hole bodye.

Quas

Of the vertues

Euax saith, that this stone maketh a man eloquent, acceptable, and pleasant. The blacke stone is good agaynst wylde beastes, and wraethe, & bringeth the busynes begonne to an ende. And if it be wrapped in the leaues of Celydon, it is said that it maketh the sight dull. And thei shulde be drawn out in the moneth of August, and two stones are founde of fentymes in one swallowe.

If thou wilt be victorious agaynst thy aduersaries,

Take the stone whiche is called Bagates, and it is of diuerse colours. The auncient philosophers say, that it hath ben proued in the prince Alcides, whiche how longe he did beare it, he had alwayes victoꝝy, and it is a stone of diuerse colours, lyke the skynne of a kyd.

of stones.

If thou wilt knowe befoze any
thyng to come.

Take the stone whiche is called
Bena, whiche is like a beastes tothe,
and put it vnder thy tounge. And as
Aaron and the olde philosophers
sayth, how longe thou wilt holde it so
alwayes coniecturyng, thou shalt
prophecy thinges to come, and thou
shalt not erre in any wise for iudging.

If thou wilt that thy garment be
vnable to be burned,

Take the stone whiche is called
hismos, whiche, as Isidorus saith, is
like to saffron. And is founde in a
parte of Spayne. This stone blow-
eth lyke a payer of belowes, by rea-
son of the boyndinesse in it, it is foude
nigh the Gades of Hercules, that is,
ii. yles, by y further partes of Spaine
beyond Barnade, & if this stone be set
in a garment, it can be burned in no
wyse, but it shyneth lyke fyre.

Of the vertues

And some men say, that the white carbunkle stone, is of this kynde.

If thou wilt haue fauoure, and honour,

Take the stone whiche is called Tabricee and it is like to the Chrysal stone. The auncient philosophers as Euar, and Aaron, saye of it, that it gyueth eloquence, fauoure, and honour, and it is sayde mozeouer, that it healeth every dropsy.

If thou wilt dryue away fantasies and folishenes.

Take the stone whiche is called Chrysolitus, and it is of the same vertue with Artemicus, as Aaron and Euar say, in the booke of the natures of herbes, and stones: this stone set in golde, and bozne, dryueth away folishenes, and expelleth fantasies. It is affirmed to gyue wisedome, and it is good agaynst feare,

of Stones.

If thou wilt iudge the opinions
and thoughtes of others.

Take the stone whiche is called
Geratides, and it is of blacke colour,
let one holde it in his mouthe, it ma-
keth him that beareth it mery and in
fauoure, & well esteemed with al men.

If þu wilt haue victoꝝy & amitie.
Take the stone whiche is called Ni-
chomai, and it is the same that is
called alabaſter, and it is of a kynde
of marble, and it is white, and thy-
nyng. And oyntments are made of it
to the burienge of the deade.

If thou wilt that a man sleapinge
tell to the what he hath done.

Take the stone whiche is called
Quirim, this stone is fownde in the
nest of þe laptwycke oz blacke plouer.

If thou wold optayne any thinge
of any man.

Take the stone whiche is called
D Radianus

Of the vertues

Radianus, and it is blacke, thynnyng
through whiche, whan the heade of
a cocke is geuen to Emotes, or pyl-
meres, to eate, it is founde a longe
tyme after, in the heade of the cocke.
And the same stone is also called
Tonatides,

If thou wolde make, that nether
dogges, nor hunters may hurte anye
beast, whiche they hunte.

But before them, the stone whiche
is called Luperius, and it wyl runne
sone to the stone. This stone is found
in Lybia, and all beastes runne to it,
as to there defender. It letteth, that
nether dogges, nor hunters, maye
hurte them.

If thou wylte burne any mannes
hande without fyre.

Take y^e stoe which is called vnces
which we called before principē apii,
whiche

of Stones,

whiche is fyre, and it is as fyre. If any man strayne harde this stone, it burneth soone his hande, like as it wate burned with a materiall fyre, whiche is a meruailous thinge.

If thou wilt cure melancoly, or a feuer quartaine, in any man.

Take the stone whiche is called Lapis lazuli. It is like to the colour of the heauen, and ther is with in it, little bodyes of golde. And it is sure and proued, that it cureth melancoly, and the feuer quartayne.

If thou wolde make any mans witte sharpe and quicke, and augmente his ryches, and also prophety thynges to come,

Take y^e stoue whiche is called Smaragdus, in inglyshe speache, an Emeraude. And it is very clere, thynnyng thorough, and playn, but it that is yelowe is better,

Of the vertues

It is taken out of the nestes of grypes oz gryffons, it doth both conforte and saue, and beyng bozne, it maketh a man to vnderstande well, and gyueth to him a good memory, augmenteth the riches of him that beareth it, and if any man shall holde it vnder his tunge, he shall prophesy anone.

If thou wilt make a rayne bowe to appeare,

Take the stone whiche is called iris, and it is white lyke the Cristal, four square oz hauynge hornes. If this stone be pute in the beame of the sonne, by tournynge backe it maketh a rayne bowe soone to appere in the walle.

If thou wilt make a stone whiche may neuer be made hote.

Take the stone whiche is called Gallasia, it hath the figure of hable,
and

of Stones

and the colour and hardnesse of the
Dyamonde. If this stone be put in a
very great fyre, it wil neuer be hote.
And the cause is, for it hath the holes
so strait together, that the heate may
not enter in the body of the stone. Al-
so Aaron and Euax say, that this stoe
bozne, mitigateth, wꝛath, lechery and
other hote passions.

Cf thou wylte knowe whither thy
wife lieth with any other married
man, or no.

CTake the stone called Galeritis,
whiche is the same that is called Ca-
tabres, and it is founde in Lybia and
Britannia, the most noble yle of the
worlde, wherin is coneyned both
countreys, England and scotlāde. It
is of double colour, blacke and of the
colour of saffron, & it is founde gray
coloured, turnynge to palenesse. It
healeth the drovesey, and it byndeth
the

Of the vertues

bealpes that haue a laske. And Aulis cenna saith, that if this stone be broken, and washed, or be gyuen to a woman to be washed, if she be not a virgyn, she wil pyffe soone, if she be a virgin, she wil not pyffe.

If thou wilt ouercome thy enemies,

Take the stone whiche is called Draconites, from the Dragons head, and if the stone be drawen out from hym alyue, it is good agaynst all poysons, and he that beareth it in his lefte arme, shall ouercome al his enemies.

If thou wilt ingender loue betwene any two.

Take the stone which is called Echites, and it is called of some Aquileus, bycause the egles put these in ther nestes. It is of purple colour,
and

of Stones

and it is founde nygh the bankes of
the Ocean sea, and sometyne in Per-
cia, and it couteyneth alwayes, an o-
ther stone in it, whiche soundeth in
it, whan it is named. It is sayd of
aunciente philosophers, that this
stone hanged vp, in the lefte shoul-
der getteth loue between the husband
and his wyfe, It is profitable to
women great with childe, it letteth
vntymely byrthe, it mitigateth the
peryll of makynge a feard, and it is
sayd to be good to them that hath
the fallynge sycknes. And as the gre-
ce of Chalnea say, if poyson be in thy
meate, if the aforesaid stone be put
in, it letteth that that meat, may be
swallowed downe. And if it be taken
out, the meat is soone swallowed
downe and I did see that this last
was examined sensibly of one of our
bryethzen.

It

Of the vertues

If thou wilt make a man sure,
Take the stone whiche is called
Tepristites. It is founde in the sea,
it is thynynge and ruddy. And it is
sayd in the booke of Alchorah, that if
it be bozne before the harte, it ma-
keth a man sure, and refrayneth and
mitigateth all seditions, and discor-
des, It is sayde also, that it mitiga-
teth the flies, with longe hynder leg-
ges, which bourneth corne, with tou-
ching of it, and deuoureth the resi-
dewe, foules, cloudes, haile, and such
as haue power of the fruites of the
earthe. And it hath bene proued of
philosophers of late tyme, and of
certayne of our brethren, that it be-
ing put agaynst the beame of y^e sonne
putteth furth fyer beames. Also if
this stone be put in seething water,
the seething wil soone cease, and the
water wilbe colde a little after.

If

of Stones

If thou wylt that straungers
walke sure and safe.

Take the stone whiche is called
Hyacinthus, in Englyshe a Jacinct,
it is of many coloures, The grene is
best, and it hath redde beyres, and
shulde be set in syluer, and it is said
in certayn lectures, that ther is two
kynedes of it, of the water, and of the
saphyre. The Jacincte of the water,
is yelow, white. The Jacinct of the
saphyre, is very thynynge yelow, ha-
vinge no watrythenesse, and this is
better, and it is writtyn of this, in
lectures of philosophers, that it be-
yng bozne on the synger, or necke, ma-
keth straungers sure, and acceptable,
to ther ghestes. And it prouoketh
sleape, for the coldenesse of it, and
the Jacincte of saphyre hath propre-
ly this.

If

Of the vertues

If thou wilt be saued from diuerse chaunces and pestilent byttes.

Take the stone whiche is called Orithes, of whiche there be. iii. kyn-
des, one blacke, an other grene, and
the thirde, of the whiche, on parte is
rough, and the other playne, and the
colour of it is like the colour of plate
of yron, but the grene hath white
spottes. This stone bozne, preser-
ueth from diuerse chaunces, and pe-
riles of death.

If thou wylte make peace.

Take the stone, whiche is called
a Saphire, whiche commeth from
the East, vnto Inde, and it that is
of yelowie colour, is beste, whiche
is not verye brighte, it makethe
peace and concorde, it maketh the
mynde pure, and deuote towarde
God, it strengtheneth the mynde in
good

of Stones

good thinges, and maketh a man to
cole from inwarde heate.

If thou wylt cure a byrgyn.

Take the stone whiche is called
Saunus, from the yle Sauna. It doth
make firme, or consolidate the mynd
of the bearer of it. And beyng bound
to the hande of a woman, trauayling
with chylde, it letteth the byrth, and
kepeth it in her bealpe. Therefore, it
is forbydden in suche a busynes, that
this stone touche a woman.

Thou shalt fynde many other like
thinges, in the boke of Mines of Ala-
ron, and Euar.

The maner of doyng these thyn-
ges, consisteth in this, that the bea-
rer for a good effecte, be cleane from
all pollution, or defyllynge of the
bodye.

Explicit.

Of the vertues

ISidozus semeth to say, that Licia hath in the heade, a stone of moost noble vertue, and is of whyte colour, which brayed, geuen to them that haue the strangulion, to Dzinke, it louseth perfectlye the bryne, and shortly healeth, it putteth awaye the feuer quartayne. Also it taketh away a whyte spot or perle in the eye. Also if a woman with childe, beare it on her, she shall not lose her byrth. Also the fleshe of them sodden, and eaten, is good to them that haue an exulceration, or soore in the lunges, with a consumption of all the bodey, and spittinge of bloude.

Also the poulder of the beastes, with the rynde, or barke of trees, with some greynes of pepper, is profitable against the Emerodes, and growynge out of fleshe aboute the buttockes. Lykewise they beyngc rawe,
brayed

of Beastes

brayed with ryndes, oz barkes of
trees, bzeake rype impostumes.

The thirde boke of Albertus Ma-
gnus, of the vertues of certayn
beastes.

Foasmuch as it hath ben spoken
in the booke before, of certayne
effectes, caused by the vertue of cer-
taine stones, and of their maruelous
vertue, oz operation: nowe we wyll
speake in this Chapter, of certayne
effectes, caused of certayne beastes,

Aquila

Casso

Bubo

Hircus

camelus

Lepus

experiolus

An Eagle

A thricke oule

A gote bucke

A camell

An Hare

Of the vertues

Leo	A lyon
Foca	A Burpays
Anguilla	An eele
Mustela	A Mesell (plouer)
Vpupa	A lapwing, oz black
pellicanus	A Bellycane,
Cornus	A Crowe
Miluus	A kyte, oz gleyde,
Turtur	A turtell
Talpa	A Molle (owfell)
Merula	A blacke macke, oz

CAquila, the Eagle, is a byrde known ynough: of men of Chaldea, it is called Vorax, and of the grekes, Rim bicus. Aaron, and Euare saye, that it hath a maruelous nature oz vertue, For if the braine of it, be turned into poulder, and be mixed with the iuyce of the hemlocke, they that eate of it, shall take them selues by the heare, and they shall not leaue the holde,

as

of Beastes

as longe as they bear, that they haue receaued. The cause of this effect is, for that brayne is verye colde, in so muche that it engendzeth a fantasti- call vertue, shuttinge the powers by smoke.

¶ Casso, is a beaste knowen well y^e nough, it is called Rapa, of the Chal- deis, and of the Grekes Orgalo.

Aaron sayth of this. If the feete of it be bozne of any man, he shall neuer be vexed, but he shall desire alwayes to go forth. Also he that beareth the fete of it, shall alwayes ouercome, and shalbe feared of his ennemies. And he sayde, that his ryghte eye, wrapped in a wolues skynne, maketh a man pleasaunte, acceptable, and gentle. And if meate be made of the aforesayde thinges, or poulder gyuen to any man in meat, the geuer shalbe

Of the vertues

shalbe greatly loued of hym that receaueth it. This last was proued in our tyme.

CBubo, a thricke oule, is a byrde well ynough knowen, whiche is called magis of the Chaldeis, and Hyso pus of the greekes. Ther be merua- lous vertues of this foule, for if the harte, and right fote of it, be put vpon a man sleapinge, he shal say anon to the what soeuer thou shalt aske of him. And this hath ben proued a late tyme of our brethren. And yf any man put this vnder his arme hole, no dogge wil barke at him, but kepe silence. And if these thinges afore- said, ioyned to gether, with a wyng of it, be hanged vpon to a tree, byrdes wil gather to gether to that tree.

CHircus, the gote hucke, is a beast well ynough knowne, it is called of the Chaldeis Erbichi, of the greekes Massai

of stones

If the bloude of of it be take warme with vinager, and the Iuyce of fenyl and sodden together with a glasse, it maketh the glasse soft as dowe, and it may be caste agaynst a walle and not be broken. And if the aforesayd confectiō be put in a vessell, and the faice of any man be anoynted with it, meruailous and horrible thynges shal appeire, and it shal seme to him that he must dye. And if the aforesaid thinge be put in the fyre, and ther be ther any man that hath the falling sycknes, by puttinge to the lode stone he falleth anon to the grounde as dead, and if the water of eeles be gyven to him to drynke, he shalbe cured anon.

¶ Camelus, the Camell, is a beast knowen well ynough. It is called of the Chaldeis Ciboi, of the greekes lphim, If the bloude of it be put in

C.

to

Of the vertues

þ skyn of þ beast called Stellio, & then
set on any mans head which is lyke a
lysarde, haupnge on his backe spot-
tes lyke sterres, it shall seme that he
is a giant, and that his head is in hea-
uen. And this is said in the boke of
Alchorath, of Mercury. And if a lan-
terne anoynted with the bloude of it,
be lyghtenned, it shal seme that all
men standinge about haue Camelles
heades, so that ther be no outwarde
light of an other candell.

Lepus, the hare, is a beast well y-
noughe knowen, of the Chaldeis it
is called Veterellū, and of the gree-
kes Onollosa, the vertue of it is the-
wed to be meruailous, for Euar and
Aaron said that the fere of it ioyned
with a stone oz with the head of a
blacke owself moueth a man to har-
dines, so that he feare not death.

And

And if it be boundē to his lefte arme
he may go whether he will, and he
shal retorne safe wth out peryll. And
if it be gyuen to a dogge to eate, wth
the heart of a wesell, fro thens forth
he shal not cpe out although he shul-
de be killed.

Cxperiolus, is a beast well ynough
known, if the cloue of it be burned
and consolidated, and be gyuen in
meat to any horse, he wil not eate for
the space of thre dayes. And if the a-
foresayd thinge be put with a littel
turpentyne it shalbe clere, and serōd
ly it shalbe maide as a cloude, and
bloude, and if it be casten a little in
water, an horrible thunder shalbe
made.

Leo, a lyon, is a beast well yno-
ugh known, of the Chaldeis cal-
led Balamus, of the greekes Beruch,

Of the vertues

þ skyn of þ beast called Stello, & then
set on any mans head which is lyke a
lysarde, hauynge on his backe spot-
tes lyke sterres, it shall seme that he
is a giant, and that his head is in hea-
uen. And this is said in the boke of
Alchorath, of Mercury. And if a lan-
terne anoynted with the bloude of it,
be lyghtenned, it shal seme that all
men standinge about haue Camelles
heades, so that ther be no outwarde
light of an other candell.

¶ Lepus, the hare, is a beast well y-
noughe knownen, of the Chaldeis it
is called Veterellu, and of the gree-
kes Onollosa, the verue of it is the-
wed to be meruailous, for Euar and
Aaron said that the fere of it ioyned
with a stone oz with the head of a
blacke owsell moueth a man to har-
dines, so that he feare not death.

And

And if it be boundē to his lefte arme
he may go toether he will, and he
shal retorne safe wth out peryll. And
if it be gyuen to a dogge to eate, wth
the heart of a wesell, fro thens forth
he shal not crye out although he shul-
de be killed.

Cxperiolus, is a beast well ynough
known, if the cloue of it be burned
and consolidated, and be gyuen in
meat to any horse, he wil not eate for
the space of thre dayes. And if the a-
foresayd thinge be put wth a littel
turpentyne it shalbe clere, and secōd
ly it shalbe maide as a cloude, and
bloude, and if it be casten a little in
water, an horrible thunder shalbe
made.

Cleo, a lyon, is a beaste well yno-
ugh known, of the Chaldeis cal-
led Balamus, of the greekes Beruch,

Of the vertues

If thonges of lether be made of the skynne of hym, and a mā girded with them, he shal not feare his enemies. And if any man wil eate of the fleshe of hym, and wil dꝛynke of his water for thze dayes, he shal be cured from the feuer quartayne. And if any parte of his eyes be put vnder a mangarine hole and bozne, all beastes shal flee away, bowing downe ther heade vnto ther lowe bealpes.

¶ Foca, purpays, is a fysh well ynough known, of the chaldeis it is called Daulaubur, of the grecians labbor, this fysh is of diuerse nature. If the tunge of it be takē, and be put with a little of the harte of it in water, for a suerty fyshes wilgather ther together. And it thou wylt beare it vnder thy arme hole, no man shal be able to haue victoꝝy against the, thou shalt haue a gentle & pleasant iudge.

Auguilla,

of stones.

CAuguilla, an eele, it is a fythe sufficiently known, The vertues of it are meruailous, as Euar and Aaron saye, for if it dye for faulte of water, the harte remanynge hole, and stronge vinegar to taken, and it be mixed to the bloude of the foule called in la tyne uultur, whiche some call in Eng lythe a grype, and some a rauyn, and be put vnder Dunge in any place, thei shal all how many so euer thei be, recouer ther lyfe, as thei had before. And If the worme of this eele be drawen out, and be put in the afore sayd confection the space of one moneth, the worme shalbe chaunged in to a very blacke eele, of whiche if any man shal eate, he shal dye.

Mustela, the weasel, is a beast sufficiently known, If the harte of this beast be eaten yet quakyng, it maketh a mā to knowe thynges to come

Of the vertues

come, and if any dogge eate of the harte with the eyes and tunge of it, he shal soone lose his voice.

Cypupa, the lapywnke or blacke plover, is a byrd, sufficiently knowen, of the Chaldeis it is called Boridicra, of the greekes Ison, the eyes of it bozne, make a man grosse or great. And if the eyes of it be bozne before a mans breast, all his enemies shalbe pacified. And if thou shalt haue the head of it in thy purse, thou canst not be deceaued, of any merchaunt. This hath ben proued this day of our brethren.

Pellicianus, the pellicame, is a bird sufficiently knowen, it is called of the Chaldees Voltri, and of the greekes Iphalari, The vertue of it is meruaulous, If her yonge byrdes be killed and theyr harte not broken, and if a parte of her bloud be taken and be put warme in the mouth, of yonge byrdes

of stones.

birdes, they wil receaue soone agayn
lyfe, as before. If it be hanged vp to
the necke of anye byrde, it shal flye al
wayes, vntyl it fal dead. And y^e right
fote of it vnder an hotte thinge, after
thre monethes shalbe engendred
quycke, and shal moue it selfe of the
humoure and heate whiche the birde
hath. And Hermes in the booke of al-
chorath, and Pini^{us}, doth witnesse
this.

CCoruus, called of some a rauen,
and of others a crowe, the vertue of
this foule is meruailous, as Euar
and Alaron reherse. If her egges be
sodden, and be put agayn in the neste
the rauen goeth soone to the redde
sea in a certayne p^lewher Aldoricus
or Alodrius, is buried, and she byn-
geth a stone wher with she toucheth
her egges, and the egges be soone
rawe as thei ware before. It is a
marue.ous

Of the vertues

meruailous thinge to stire vp sodden egges. If this stone be put in a ryngge and the leafe of the laurell tree put vnder it, and a man being bounden in chaynes, or a doore shutte, be touched therewith, he that is bounden shal soone be loosed, and y doore shalbe opened. And if this stone be put in a mans mouth, it gyueth to hym vnderstandinge of al birdes. The stone is of Inde, bycause it is founde in Inde, after certayn wyse men, and sometyme in the rede sea. It is of diuerse colours, and it maketh a man to forgete al wrath, as we haue said aboue in the same stone.

¶ Miluus, a kyte or gleide is a birde sufficiently known, of the Chaldeis it is called Bylicus, of the greekes Melos. If the head of it be taken, and borne before a mans breast, it giueth to him loue and fauoure, of all men,
and

of stones,

and women, If it be hanged to the
neske of an henne, she wil neuer cease
to runne, vntyl it be put away. And
if a cockes combe be anoynted with
the bloude of it, he wil not crowe fro
thens forth. Ther is a certayne stone
founde in the knees of this byrde, if
it be loked craftelye, whiche if it be
put in the meat of two enemies, they
shalbe made frendes, and there shal
be made verye good peace amonge
them.

Turtur, a turtell, is a byrde wel y
nough knowen, it is called Mulon,
of the Chaldeis, of the Grekes Pilax.
If the hart of this foule, be bozne in
a wolues skynne, he that beareth it,
shall neuer haue an appetite to com
mytte Lethery, from thenseforth.

If the harte of it be burned, and be
put aboue the egges of anye foule,
there can neuer yonge byrdes be en
gen=

Of the vertues

gendred of them from thenseforth. And if the fete of this foule be hanged to a tree, it shall not beare fruite from thense forth. And if an heape place, and an horse be anointed with the bloude of it, and with water wherin a molle was sodden, the blacke heares will fall of.

Talpa, a molle, is a beaste well p^o enough known. The vertue of this beast is meruailous, as it is rehearsed of Philosophers. If the fote of it be wrapped in the leafe of a Laurel tree, and be put in the mouth of an horse, he wyll flee for feare. And if it be put in the neste of anye foule, there shall neuer come forth yonge byrdes of these egges. And if thou wylte dryue away molles, putte it in a potte, and quicke byrnstone kyndled, all the other molles shall come together there. And the water
of

of stones,

that decoction, maketh a blacke horse
whyte.

¶ Merula, a blacke macke oz owfell,
is a foule well ynough known, and
the vertue of it is meruaylous. For
if the fethers of the righte wyng of
it be hanged vp in the myddes of an
house, with an redde leafe, whiche
was neuer occupied, no man shal be
able to slepe in that house, vntyll it
be put awaye. And if the harte of it
be put vnder the heade of a man sle-
pyng, and he be inquired, he will
saye all that he hath doone, with an
hye voyce.

¶ The maner of doyng all these
beforesayde thinges, that the effecte
maye be good and profitable, is that
it be doone vnder a fauourable pla-
net, as Jupiter and Venus, and this
is in their dayes and houres. If any
man therfore, will do these thinges
truely, with

Of the vertues

without doubt he shall fynde truth,
and very great effecte, or vertue, in
the before sayde thynges, as I haue
proued, and sene oftentimes toge-
ther, with our brethren in oure tyme,
Therefore let him consider here, whi-
che shall fynde plentie of the before-
sayde thynges, that he possesseth a
lordship, and vertues. For if they
be done in their cōtraries, as a good
effecte in a maliciouse sygne, hys ver-
tue and effecte, shoulde be letted for
his contrarye, and so good and true
thynges shoulde be dispised. We see
very many to be deceiued, in sure and
true thynges, whiche if they hadde
knownen, and kepte the qualities of
sygnes or times, they shoulde haue
obteyned their wyll and effecte, in
the aforesayde thynges.

Crisidorus semeth to saye, that the
alches

asthes of a greate frogge, bozne at a womans gyrdle, restrayneth greatly the commynge of a womans naturall purgation.

And in a pzobation, yf it be bounden to an hennes necke, there shall come forth no bloude of her, oz of an other beast,

Also if it be tempered with water and the head oz an other place be anoynted with it, heare wil no more growe ther.

If any man beare a dogges harte on his lefte syde, all the dogges shal holde ther peace and not barke at hym.

If any man wil bynde the right eye of au wolfe on his ryght sleue, neither men nor dogges may hurte hym.

The

There are ended some secretes of
Albertus Magnus of Colone, vpon
natures, vertues, and effectes
of certayne herbes, stones
and beastes, and here fo-
loweth in what houre
euerie planet hath his
Dominion.

And that all thinges whiche hath
ben sayd befoze, and also shalbe sayd
after, may be applied more easely to
the effectes of their desire, which haue
not cunnyng of the sterres. Fyyste
thou shalt note, that an houre is take
two wayes, that is, equall, and vne-
quall. The equall houre, is the houre
of the dyall, oz clock, which is alwaies
equall. The vnequall houre is consi-
dered, after that the dayes be longer
oz shorter. For the Astrologiens con-
sider alwayes the tyme, in the which
the sonne standeth vppon his halfe
sphere, and they call it the day, oz the
bowe

bowe of the daye, and by the contra-
rye the nyght. They diuide that time
 whiche they call the day, in. xii. equal
 partes, whiche be the houres of the
 same daye, and what soeuer is sayde
 of the daye, thou muste vnderstande
 contrary wyse of the nyght. And that
 thou maist vnderstande moze clerely,
 let vs put the case, that the sonne co-
 meth out from his halfe sphere, at
 viii. of the dyall, we haue vnto the go-
 ynge doune of the sonne. xviij. houres
 of the dyall, whiche we maye multy-
 plye by. lx. as there be. lx. minutes of
 enery houre, of the dyall, and we shal
 haue nyne hundzeth, and thre scooze
 minutes, whiche we maye denyde by
 xii. as ther be. xii. houres of the daye,
 applying to euery hour his portion, &
 we haue. lxxx min. in an hour. Ther-
 fore euery hour of a daye shal haue
 lxxx, min, which shal conteyne .i. hour
 and

Of the vertues

And one thirde of an houre of the di-
all. And in al that tyme the dominion
of the planet of that houre shalbe cō-
sidered, as the table beneth writen
shal shewe. Every houre of his nyght
shal not haue but xl minutes, whiche
thou shalt vnderstande like wise of
others, accordinge to the risinge of
the sonne vpon the ground, bycause
that houre whiche is in the myddes
betwene nyght and day, whiche is
called the daunynge of the daye is
not called the day, but the day is pro-
pely vnderstande, whan the sonne
may be sene.

Therfore thou willinge to consider
the dominion of euery planete, for in
euery houre, euery planet hath his do-
minion, thou shalt consider the hou-
res them selves after the way aboue
writen, and so thou may come to the
ende of thy purpose. Also the begyn-
nyng

hinge of the daye is considered from
one of the clocke of the day, goyng
before after noone. So let the sonday
be diuided in to two equal partes,
and it is of xii huores, diuide it in to
two, then the halfe day shalbe xviij,
and the fyrst houre folowinge shalbe
the begynnyng of monday.

Wherefore, thou shalt consider that
Sondaye hath his signe vnder the
Sonne.

Monday hath his signe vnder the
Mone.

Tuesday hath his signe vnder mars.

wednesday hath his signe vnder
Mercurius.

Thursday hath his signe vnder Ju-
piter.

Friday hath his signe vnder Venus

Saturday hath his signe vnder Sa-
turnus.

It is to be noted that every true
F. acie



Of the vertues

dece must be done vnder his planete,
And it is better if it be done in the
proppe day of that planete, and in his
owne proppe houre, as for an exam-
ple.

vnder saturnus lyfe, buyldinge, doc-
tryne, mutation.

vnder iupiter, honour, thynge desired,
riches, apparel.

vnder mars, warre, prison, matrimo-
ny enemy,

vnder the sonne, hope, lucre, fortune,
herye.

vnder Venus, frende, oz felowship,
may, loue, straunger,

vnder Mercury losse, dette, feare.

vnder the moone, palaice, dreame,
merchaundise, thefte,

¶ Of the houres of the dayes
and nyghtes.

¶ And fyrst of the houres of sonday,
in his first houre the sonne, in the
seconde

seconde Venus, in the thirde Mercurius, in the fourth the moone, in the fyfte Saturnus, in the .vi. iupiter, in the .vii. mars, in the .viii. the sonne, in the .ix. Venus, in the .x. Mercurius, in the .xi. the moone, in the .xii. Saturnus.

But in the first house of the nyght iupiter, in the seconde mars, in the thirde the sonne, in the fourth Venus, in the fyfte Mercurius, in the .vi. the moone, in the .vii. Saturnus, in the .viii. Jupiter, in the .ix. mars, in the .x. the sonne in the .xi. Venus, in the .xii. Mercurius.

In the first house of monday the moone, in the seconde Saturnus, in the thirde Jupiter, in the fourth Mars, in the fyfte the sonne, in the .vi. Venus, in the .vii. Mercurius, in the .viii. the moone, in the .ix. Saturnus, in the .x. Jupiter, in the .xi. mars, in the .xii. the sonne.

But

Of the vertues

But in the first houre of Mondayes night Venus, in the seconde Mercurius, in the thirde the moone, in the fourth Saturnus, in the fiftte Jupiter, in the. vi. Mars, in the. vii. the Sonne, in the. viii. Venus, in the. ix. Mercurius, in the. x. the moone, in the. xi. Saturnus, in the. xii. Jupiter.

In the first houre of Tuesdaye, Mars, in the seconde the Sonne, in the thyrde Venus, in the fourth Mercurius, in the fiftte the Moone, in the. vi. Saturnus, in the. vii. Jupiter, in the. viii. Mars, in the. ix. the Sonne, in the. x. Venus, in the. xi. Mercurius in the. xii. the Moone.

But of Tuesdayes nyghte, in the fyrste houre Saturnus, in the secoda Jupiter, in the thyrde Mars, in the fourth the Sonne, in the fyfte, Venus, in the. vi. Mercurius, in the. vii. the Moone, in the. viii. Saturnus, in

of Beastes.

the. ii. Jupiter, in the. x. Mars, in the
 xi. the Sonne, in the. xii. Venus.

¶ Of the wednesday; in his fyfthe
 houre Mercurius, in the seconde the
 Moone, in the thirde Saturnus, in
 the fourth, Jupiter, in the. v. Mars,
 in the. vi. the Sonne, in the. vii. Ve-
 nus, in the. viii. Mercurius, in the. ix.
 the Moone, in the. x. Saturnus, in the
 xi. Jupiter, in the. xii. Mars.

¶ But on Wednesday at nyght, in
 the first houre the Sonne, in the se-
 conde Venus, in the. iii. Mercurius,
 in the fourth, the moone, in the fyfte
 Saturnus, in the. vi. Jupiter, in the
 vii. Mars, in the. viii. the moone, in the
 ix. Venus, in the. x. Mercurius, in
 the. xi. the Moone, in the. xii. Saturnus.

¶ On Thursday in the firste houre
 Jupiter, in the seconde Mars, in the
 iii. the sonne, in the. iiii. Venus, in the
 v. Mercurius, in the. vi. the Moone;

¶ E

f. ii,

in

Of the marueiles

in the. vii. Saturnus, in the. viii. Iupiter, in the. ix. Mars, in the. x. Sonne, in the. xi. Venus, in the. xii. Mercurius.

¶ But on thurseday night in the fift houre the moone in the seconde Saturnus, in the. iiii. Iupiter, in the fourth Mars, in the fyft the Sonne, in the. vi Venus, in the. vii. Mercurius, in the. viii. the moone, in the. ix. Saturnus, in the. x. Iupiter, in the. xi. Mars, in the. xii. the Sonne.

¶ On friday at one of the clocke Venus, at. ii. Mercurius, at. iii. the moone, at. iiii. Saturnus, at. v. Iupiter, at. vi. Mars at. vii. the Sonne, at. viii. Venus, at. ix. Mercurius, at. x. the moone, at. xi. Saturnus, at. xii. Iupiter.

¶ But on fridays nyght at one of the clocke Mars, at. i. the Sonne, at. ii. Venus, at. iii. Mercurius, at. vi. the moone at. vi. Saturnus, at. viii.

Ius

of Beastes,

Jupiter, at. viii. Mars, at. ix. the
sonne, at. x. Venus, at. xi. Mercurius,
at. xii. the moone.

On saturday at one of the clocke
saturnus, at. ii. Jupiter, at. iii. Mars,
at. iiii. the sonne, at. v. Venus, at. vi.
Mercurius, at. vii. Luna, at. viii. Sa-
turnus, at. ix. Jupiter, at. x. Mars, at.
xi. the sonne, at. xii. Venus.

But on Saturdayes night at one
of the clocke Mercurius, at. i. the
moone, at. ii. Saturnus, at. iiii. Jupi-
ter, at. v. Mars. And. vi. the sonne, at.
vii. Venus, at. viii. Mercurius at. ix.
the moone, at. x. Saturnus, at. xi. Ju-
piter, at. xii. Mars.

And note that iupiter and Venus
be good, Saturnus and Mars euill,
but the sonne and the moone in a
meane; and Mercurius is good with
good, and euill with euill.

Here

Of the maruelles

There begynneth the booke of the
meruayles of the worlde, set forth
by Albertus Magnus.



After it was knowen of
Philosophers, that all
kundes of thinges, moue
and inclyne to them selfe
because an actiue and ra-
tionable vertue is in them, whiche
they guyde, and moue as wel to them
selues, as to others, as fire, moueth
to fire, and water to water.

Also Auicenna sayd, when a thing
standeth longe in salte, it is salte, and
if anye thinge stande in a stynkinge
place, it is made stinking. And if any
thyng standeth with a bolde man, it
is made bolde, if it stand with a fear-
full man, it is made fearefull. And if
a beaste companieth with men, it is
made tractable, and familiar. And
gene

of the vvorld

generally, it is berefyed of them by reasons, and dyuerse experiences, that euery nature moueth to his kynde, and their berefyenge is known in the firste qualities, and lyke wyse in the seconde, and the same chaunceth in the thyrde. And there is nothyng in all dispositions, whiche moueth to it selfe, accordyng to his whole power. And this was p rote, and the seconde begynnyng of the woordes of secretes, and tourne thou not away the eyes of thy mynde.

¶ After that this was graffed in the myndes of the philosophers, and they founde the disposition of naturall thinges. For they knewe surely, that greafe colde is graffed in some, to some greafe boldenes, in some greafe wrath, in some greafe feare, in some barrennes is engendred, in some feruentnes of loue is engendred,

Of the maruall'es

in some is some other vertue ingendred, eyther after the whole kynde, as boldenes and victoꝝy is natural to a lyon, or secundum indiuiduum, as boldenes is in a harlote, not by mans kynde, but per indiuiduum there came of this, great merueyles and secretes able to be wrought. And they that vnderstode not that maruallousnes, and howe that myght be, dyd dyspyse and caste awaye all thinges, in whiche the labour and wite of philosophers was, whose intent and labour was there done prayse in there posteritye that they myght by there wytyng, make thinges, called false, in greate estimation.

It is not secreete and hide to the people, that euery lyke helpeth and strengtheth his lyke, and loueth, moueth and embraceth it. And physitions haue nowre sayde, and berayd that

of the worlde

that, for there parte, and haue sayde
that the leuer helpeth to the lyuer,
and euery member helpeth his lyke.
And the tourners of one metall into
another called Alchimices knowyn by
manifest truth, how like nature secret
ly entereth, and reioyareth of his lyke,
And euery science hath now verifi-
ed that in his like. And note thou this
diligently, for greate meruailous
workes shalbe sene vpon this.

Now it is verifed and put in all
mens myndes, that euerye natural
kynde, and that euerye partyeular or
general nature, hath natural amitye
and enemyte to some other. And eu-
erye kynde hath some horrible enemy,
and destroyenge thinge to be feared,
lyke wyse some thinge reioysing, exce-
dinglye, makinge glad, and agreinge
by nature. As the shepe dothe feare
the wolfe, and it knoweth not
onelye

Of the maruailes

onely him alpye, but also dead, not
onely by sight, but also by taste, and
the hare feareth the dogge, and the
mouse the catte, and all foure footed
beastes feare the Lion, and al flyeng
birdes flye the Eagle, and al beastes
feare man, and this is graffed to eue-
ry one by nature. And some haue
this *Secundum totam speciem*, and
at al tymes, but some onely *Secun-*
dum indiuiduum, and at a certayne
tyme. And it is the certifieng of al
philosophers, that thei whiche hate
other in ther lyfe, hate ther partes
and all together after thei dye. For a
skynne of a shepe is consumed of the
skynne of the wolfe. And a tymbrell,
tabour, oz drumslade, made of the
skynne of a wolfe causeth which is
made of a shepes skynne, not to be
hearde, and so is it in all others. And
note thou this for a great secrete.

And

And it is manifeste to al men, that
a man is the ende of naturall thinges,
and that all naturall thinges are
by him, and he overcometh all thinges.
And naturall thinges have naturall
obedience graffed in them to
man, and that man is full of all mer-
uailousnes, so that in hym are all co-
ditions, that is, myltemperaunce in
heate and colde, temperate in eue-
ry thinge that it will, and in hym
be the vertues of all thynges, and all
secrete artes woorketh in mans body
it selfe, and euery meruailous thinge
comethe forth of him, but a man
hath not al these things at one tyme,
but in diuerse tymes and in Diuersis
individuus, and in him is founde the
effecte of all things. Thou shalt note
how muche reason may see and com-
prehende, and how muche thou may
proue by the experience, and so vnder-
stande that which is agaynst man.

Of the marvailles

There is no man but dothe knowe
that euery thinge is full of marue-
lous operations, and thou knoweste
not which is of greatest operation,
till thou hast proued it. But euery
man despiseth the thing whereof he
knoweth nothing, and that hath don
no pleasure to him. And euery thing
hath of hate and colde, that is proper
to him, and fyre is not more meruail-
lous than water, but they are diuerse
and after an other maner, and pep-
per is not more meruailous than ben-
bane, but after an other fascion. And
he that beleueth that meruailousnes
of thinges cometh from hate and cold,
can not but saye that ther is a thinge
to be meruailed in euery thing, seeing
that euery thinge hath of heate and
colde that is conuenient to it. And he
that beleueth that meruelousnes of
thinges be in sterres, (of whiche all
thinges

things take there meruailous and
 hidde properties, maye knowe that
 euery thinge hath his proper fygure
 celestial agreinge to them, of whych
 also cometh meruailousnes in woꝝ-
 kynge. for euery thyng whych be-
 gynneth, begynneth vnder a determi-
 nat ascendēt & celestial influence, &
 getteth a proper effecte, or vertue of
 suffering, or woꝝking a meruailous
 thinge. And he that beleueth that the
 meruailousnes of thinges cometh be-
 amptye, and enemitie, as byeng and
 sellynge cannot be denyed so for to
 come: & thus vniuersally euery thig
 is ful of meruailous thinges, after
 euery waye of serching the natures
 of them. And after that the philoso-
 phers knew this, they begā to proue
 and saye what is in thinges.

¶ plato saith in Libro regimēti that
 he that is not a experte in logike,
 of

Of the marvailles

logike, of which the vnderstandinge
is made redye, lyfted vp, nymble or
light and spedye: and he that is cun-
nyng in naturall science, in which
are declared meruailous thinges,
both hote and colde, and in which
the properties of euery thinge in it
selfe be shewed. And which is not run-
ninge in the science of astrology, and
in the sightes and figures of sterres,
of which euery one of them which
be high, hath a vertue and propertie,
can not vnderstande nor verifie all
thinges which philosophers haue
writen; nor can certifie all thinges
which shall appere to mans senses,
and he shal go with heynesse of
mynd, for in those thinges is merue-
lousnes of al thinges which are sene.
¶ A pure astrologien beleueth, that
all meruailousnes of thinges, and
that the root of experience, and of all
thinges

things whiche be apparant when
they be put to gether, ware from a ce
lestial figure, whiche euery thinge
getteth in the houre of his kylling or
generation. And he hath verified it,
in euerye thinge that he hath proued
he fyndeth that the concourse of thin
ges, is accordynge to the course of
the sterres. And victorie, Hope and
heuyenes, dependeth therof, and is
iudged by it. And therefore he com
maunded all thinges to be done in
certayne dayes, in certayne houres,
in certayne conuictions, and separa
tions, in certayne ascensions, and ther
witte coulde not attayne to all the
knowledge of philosophers.

A greate parte of philosophers,
and physicions, hath belened that al
miraculousnes of experience & mar
ueyles, came fro natural thiges, whā
they be brought to light by hote and
cold

Of the maruailes

colde drye and, moyste, and they shew
wed these foure qualittes, and put
them to be the rotes of all merue
lous thinges, and the mixtion of the
is required to euery meruailous thi
ge, they verifeyed that in there woꝝ
kes, And whau they founde manye
experiences of philosophers, they
myght not verispe those thinges by
hote and colde but rather by his con
trary. It channeth the to meruaille
continualye, and to be soꝝe to deny
that often tymes, although they se it.
¶ Therefore Plato sayde for a good
cause, that he whiche is not very con
nyng in logike, and wyse in the ver
tues of natural thinges, like wyse the
aspectes of y^e sterres, shal not se y^e cau
ses of meruailous thiges nor knowe
them, nor partycipate of the treasure
of philosophers.
¶ Therefore I knowe that every thing
hath

of the vnoorde

hath that whych is his owne of heat
and colde, of which it maketh an o-
ther thing effectual by accident, dy-
rectly and indirectly, and it hath all
his vertues of the sterres, and the fy-
gure of his generation, which it wor-
keth in mortallitye construction, and
agreinge with other. And not with-
standyng euery thing hath his owne
natural vertues, by whiche euery
thinge is a begynnyng of a metua-
lous effecte. Therefore seinge that
euery nature moueth to his owne
lyke, it maye be imagined of the me-
uallousnes of effectes, to worke eu-
ry thinge that thou wylt, and thou
shalt verifie it to al thinges whyche
thou shalt heare, both of phisike, and
all other natural sciences, after a dy-
uerse waye of thy thought and wytt.
And I shal shewe the manifestlye,
that I maye helpe thy selfe & prepare
the

Of the maruailes

the to receaue those thinges whiche
I will tell to the gathered and col-
lected of philosophers and diuerse an-
cient authozs. Therfore haue thou this
thing in thy mynde, that an hote
thing, as muche as it is by it selfe,
helpeth in colde passions, and is an
experience in them, and agreeth not
to hote thinges; but by accident, or
indirectly, that whiche is by accident,
may deceaue thee in the first qual-
ties, for oftentimes a hote thing
healeth hot sykkenesses, that is, by ac-
cident or indirectly.

¶ Therfore if thou wilt haue expe-
rience. fyrst it becometh the to know
of thinges, whether they be hote or
colde, and note all that. And after
thou knowest that, note what is
the disposition and naturall proper-
ties of it, whether is it boldenes or
fearfulnesse, or honesty, or barraynes,
for

of the vuorlde.

for what nature every thinge hath,
he is like to suche in these thinges in
whiche he is associate. As the Lion
is a beast vnfeareful, and hath a na-
turall boldenesse, cheifly in his fore-
heade and harte. And therfor he that
taketh in his felowship the eye or
harte of a Lion, or the skynne whiche
is betwene his two eies, goeth bolde
and not feareful, and bringeth feare-
fulnes to all beastes. And generally
ther is in a Lyon vertue to gyue bo-
denes and magnanimitie. Lyke wise
in a harlotte boldenes is extermi-
nate. And therfore philosophers say,
if any man put on a comon harlottes
smocke, or loke in the glasse or hare
it with him, in whiche she beholdeth
her selfe, he goeth bolde and vn-
feare full. Likewise ther is great bo-
denesse in a cocke, in so moche that
philosophers say, that the Lion is
astonyed,

Of the maruailes

astonyed, whan he seeth hym. And
therfore they saye, yf any man beate
any thinge of his, he goeth boldelye
And generally euery beaste whyche
hath boldenesse exterminate by na-
ture oz by chaunce, Si ex eo construe
retur huiusmodi, it gyueth to it bolde-
nes. Lykewyse yf it be a barrayne
beast, by nature oz by some accident
folowed to it, that it moueth some to
barraines. And therfor philosophers
haue writen, that the mule, for as-
muche as he is vtterly barrayne of
his propertye, and whosoouer it be,
maketh men and women barrayne,
whan some parte of him is sociate to
women. And lykewyse doth he that
was borne afore the natural tyme,
and a gelded mā, bycause barraynes
is graffed i al these, & they are lyke to
a mā i this, which doth assocate to
him selfe these inward thiges. Lyke-
wyse they whych wil moue loue, loke
what

of the world.

what beast loueth most greatly, and specially in that houte in which it is most stirred vp in loue, because there is than greater strenght in it, in mouinge to loue, they take a parte of that beaste, in whych carnal appetite is stronger, as are the harte, the Nonnes, and the mother oz matrice.

¶ And because the Swallowe loueth greatly, as philosophers sayth, therefore they chose her greatly to stire vp loue. ¶ Lyke wyse y^e doue & y^e sparow are holden to be of this kynd, specially whan they are deliyted in loue, oz carnal appetite, for thaⁿ they prouoke & bring in loue withoutt resistance.

¶ Lyke wyse whan they wyl make a man to be a babblar, oz of much speache, they put nygh to hym a part of a dogges tung oz harte, but wheⁿ they wyl make a man eloquent oz delitable, thei associate to hi a nightingale: & to speak vniuersaly, what soeuer

Of the maruailes

bertue oz naturall proprietie, thei see
in any naturalthing after an excesse;
thei thoughte to make like to moue
oz incline any thing. disposed to that
same:foz thei knowe surely, that it
myght moze helpe than hurte, in so
muche as it hath grassed in it, of ther
nature. And al bertue moueth to su-
che as it is, according to þ power of it
And so must thou vnderstande it to
be in meruailous thinges of which
thou shalt heare. And this is said to
introduce thy mynde.

The aucther libri regimenti, saith
that ther be certayn thinges mani-
fest to the senses, in whiche we knowe
no reason. And certayne be many-
feste by reaso, in whiche we perceyue
Nullum sensum nec sensationem,
And in the first kynde of thinges
we must beleue no man, but experi-
ence, and reason is to be proued
by

by experience, and experience not to be denyed. And in the second kynd of thinges felyng is not to be loked for, bycause it may not be felt. Therfore certayne thinges must be beleued by onely experience, without reason, for thei be hidde from men.

Certayne are to be beleued by onely reason, bycause thei lacke senses, for althoughe we knowe not a manifest reason wherefore the lode stone draweth to it yron, not withstanding experience doth manifest it so, that no man may denye it. And like as this is meruailous, whiche onely experience doth certify, so shuld a man suppose in other thinges. And he shulde not denye any meruailous thyng although he hath no reason, but he ought to proue by experience, for the cause of meruailous thinges are hidde, and of so diuerse cau-

Of the maruailes

ses going befoze, that mans vndersta-
dinge after plato, maye not appehen-
de them. Therfoze the lode stone dra-
weth yron to it, and a certayne other
stone draweth glasse. So meruailous
thinges are declared of philosophers
to be in thinges by experience, whiche
no man ought to denye. And that is
not proued after the fashion of phi-
losophers, whiche founde that, for
the philosophers saith, that the palme
is a tree, and it hath the male and the
female, therfoze whan the female is
nygh the male, thou seest that the fe-
male, bowe downe to the male, and
the leafe & braunches of it are made
softe, and bowe downe to the male.

¶ Therfoze whan they see that, they
bynde ropes fro the male to the fe-
male, Reddit ergo erecta, Super ses
ipsam quasi adepta sit Masculo per
cōtinuationē fumis Virtutē masculū,
not

of the worlde

Notwithstanding many of the au-
cient aucthours, hath shewed mer-
uailouse thinges, receyued now of
the common people, and taken for a
truthe. Therfore I shal shewe to the
certayne thinges, that thou maist sta-
blishe thy mynde vpon them, and to
knowe it for a certayne truthe whi-
che reason can not stablisch by feting,
bycause the forsayde helpe in them.
And therfore it is, that the sonne of
messias sayde in the booke of the bea-
stes. If a woman great with childe,
put on the apparell of a man, and a
man put it on after, before he washe
it, if he haue the feuer quartayne,
it wil departe from him,

And it is sayde in the booke of bea-
stes, that the lybarde fleeth the pry-
uye membez of a man, and in an o-
ther place it is said si Carneum p[er] an
olde man be buried in a doue or cul-
uer house, or be put wher doves or
culuer

Of the maruailes

euulers inhabyte oꝝ reste, there they are multiplied, vntil it be ful of them.

And in the booke De cyriaca of galene it is sayde that the serpent whiche is called regulus in Laten, a cockatrice in english, is some what white, vpon whose heade there be thze beares, and whan anye man seeth them he dieth sone. And whan anye man oꝝ anye other lyuing thinge heareth his whistelynge, he dyeth. And euery beaste that eateth of it beinge deade, dieth also. And aristotel sayde, where there is sommer vi. Monethes and lyketwylse wynter, there is a floud in the whiche adders are founde, whose property is, that they neuer se them selues but they dye, but whan they be dead, they hurt not. And aristotle put craftly in þe mynd of Alexander, that he shulde take a greate glasse, and walke

of the vworld

walke with it towarde them, & tohan
they dyd beholde them selues in the
glasse, they dyed, This sayng of Aris
totel was not beleued of some men
For Auicenna sayde agaynste Aristo
tel, yf anye man dyd see it, he dyed,
wherfoze there is no truthe in his
speache. And they sayde, yf anye man
woulde take of the mylke of a wo-
man, gyuinge souke to her owne dou-
ghter of two yere olde, and let it be
put in a glasen vessel, or hanged vp
in a doue or culuer house where they
goe in and forth, doues wil abyde &
be multiplied there, vntyl they be in-
numerable. And they sayd, tohan the
mouth of a deade man is put vpon
him whiche complayneth of his bea-
te, his beate is healed. And Alexander sayd, wha anye thing
is taken out of y nauyl of an infant,
and is layd in anye thinge whiche

Of the Marualls

whiche cometh forth, if it be cut, and be put vnder the stone, of a rygne of syluer oz golde, than the passion oz greife of the colike cometh not in any wise to hym that beareth it,

¶ And Galen saith, whan the leaues of Sorell be eaten, they louse the bealy. And whan the sede of it is drunken, it lewseth the bealy. And it is saide, that the roote of Sorell hanged vpon hym that hath the Swoyne pockes, it helpeth hym.

¶ And philosophers say, whan thou wilt that a beast retorne to his lodging, anoynt his forehead with sepe Squilla and it wil retorne.

¶ And Aristotel said in the booke of the beastes, If any man put wrought wax vpon the hoznes of a cow or calfe, it wil goo with hym wher soeuer he wil without labour. And if a wyman anoynte y hozne of kye with waxe

waire and oyle, or pitche, the payne of
their fete goeth away.

¶ And if any shall anoynte the tun-
ges of oren with any talowe, they
neyther taste nor eat meate, but they
shal dye for hynge, except it be wy-
ped away with salte and veneger.

¶ And if any man anoynte the ne-
ther partes of a cocke with oyle, he
neither will, nor maye treade an
henne.

¶ And if thou desire that a cocke
crowe not, anoynte his head and fore
heade with oyle.

¶ It is said in the booke of Aschise
his quando camilla of the hare, is
hanged vpon him that suffereth the
colike, it profiteth hym.

¶ And Aristotle sayd the emeraude
goeth away from him, whiche siteth
vpon the skynne of a lyon.

¶ And if the dunge of an hare be bro-
ken

Of the Maruailes

ken vnto poulder and caste abroad
vpon a place of emotes or pismeres,
than the pismeres leaue there place.
Philosophers sayde, yf the heade
of a goate be hanged vpon him which
suffereth swyne pockes, he is healed
by it. If thou wilt that a woman be
not viciate nor desire men, take the
prine member of a wolfe, and the hea-
res whiche do growe on the chekes
or eye bright of him, and the heares
whiche be vnder his berde, and burn
it all, and geue it to her in a dzynecke
when she knoweth not, and she shal
desyre no other man. And they sayd,
whan a woman desyreth not her hus-
bande, then let her husbande take a
little of the talowe of a bucke goate,
meane betwene little and great, and
let him anoynte his priuue member
with it, and do the acte of generation
she shal loue hym and shal not do the
acte

of the world.

acte of generation afterwarde: byth
anye.

And they sayd that toher the chynl
is poysoned, it eateth the herbe cal-
led organny, and is healed; and ther-
fore they knowe that the herbe cal-
led organny, hath lyen vnder poyson.
Also it is sayd when the tose is poy-
soned of a serpent it eateth vncwe, and
they knowe by this, that vncwe is con-
trarye to the venome of serpentes.

And a mouse put vnder the plice
kyng of scorpions, helpereth him
bycause he is contrarye and feareth
not hym.

And philosophers haue inuented,
that yf anye womā is barayne, whā
there is put to her a thynge that ma-
keth a woman barayne, the woman
is not barayne but fruteful, and con-
trary wyse.

¶ i.

And

Of the maruailes,

And it is sayde that when a sponge
is caste in wyne mixed wyth water
and after drawen forth and stray-
ned and wringed, the water cometh
forth of it and the wyne remaineth,
yf it be not mixed, nothinge cometh
forth.

Caberenctis sayd, yf a stone be han-
ged vpon a sponge, on the necke of a
childe whiche cougheth with a behe-
ment or greate cough, his cough is
mitigated and restrained. And when
it is put on the heade of an asse, or in
to his fundement, scarabeus, that is,
a flye with a blacke shelle, that brea-
deth in cowe hardes and is blacke,
called a bytel, cutteth hym, and he
turneth butyl it be drawen from him.

It is sayde also, that yf anye stone
be bounden to the tayle of an asse,
he wyl not brye nor rore.

of the vuorld,

When the heares of an asse be taken,
whych he are nyghe his priuie mem-
bre and be gyuen to any man, broken
in with any kynde of wyne in a dryn-
cke, he begynneth anon to faste. Like-
wyse yf any man taketh the egges of
pylmeres and breaketh them, and ca-
steth them into water, and geue them
to any man in a dryncke, he ceaseth
not anon to faste, they do lykewyse
wyth wyne.

And it is sayde, yf thou wilt make
a ryng of a rodde of a freshe myrte
tree, and put it on thy ryng finger,
it mitigateth, or extincteth the im-
pume vnder the arme holes.

In the booke of Aristotle it is sayd
that the roote of whyte henbane,
whan it is hanged vpon a mans suffe-
ryng the colyke, it is profitable to
hym. And whan salte Peter is put
in a vessel, and vineger vpon it,
it



Of the maruailes,

it wil boyle oz seeth mightely without fyre.

¶ It is said also in the booke of hermes, whan lecke dede is casten vpon vineger, the eignes oz loyrenesse of it goeth away.

¶ Belhins, sayde, whan thou takest the white of an egge, and alumie and anoyntest a clothe with it, and wasthest it of with water of the sea: being drye, it letteth the fyre to burne.

¶ An other saide, whan dedde Asenicum, and alumie are taken, and broken, and confected, oz made with the iuyce of the herbe called houslyke, and the galle of a bull, and a man anoynteth his handes with it, and after taketh hote iron, it burneth not them. Likewyse if ther be taken Romaine, and alumie iamenti, and stronge vineger, and great malowes

of the yuorlde

or holy booke, if thou braye them
well together and anoynte thy han-
des therewith, fyre hurteth not them

¶ When thou wilt that they whiche
be in a palaice, seme without heades,
take smert brymstone, with oyle, and
put it in a lampe and make light with
it, and put it in the myddes of men,
and thou shalt see a meruailous
thing.

¶ And Belinus said agayne, he that
shal put an herbe called purselan vp-
on his bedde, shal not see dreame, nor
vision vtterly.

¶ And Aristotell saith, that Whores
whan they smell the smoke of a lam-
pe put out, they bringe forth their byr-
the, before it be persite, and lyke
wyse this chaunceth to certayne wo-
men with child.

¶ Aristotell said, that if any man
causeth by his wytte a Camell to deo
the

Of the maruelles

acte of generation with his owne mother, yf he perceyue it befoze, he wyl pursue the man vntyl he kyll hym, and yf he cause by his witte an hoise to leape his owne mother, and he knowe it befoze, he will kyl hym selfe and hym that prouoked hym to that.

¶ And philosophers saith, yf thou droppe flyes in the water, the seme deade, and yf they be buried in asches they rise vp agayne. And whan thou droppest a lombard, it dyeth, and let vinerger be dropped downe lyke dewe vpon it, it is quychened, And whan thou buryest the flye called a bytel amonge roses, it dyeth, yf thou burye it in dunge, it quycheneth.

¶ And philosophers sayde that whā the fethers of egles be put with the fethers of other foules, they burne & mortyfye them, for as he ouercometh

2 of the world

In his life all byzdes and hath rule
ouer them, To the fethers of eagles are
deadely to all fethers.

¶ And philosphers say, If a kynne
of a shepe be put in any place with
a kynne of a did, It gnaweth and con-
sumeth it. And he that putteth on the
clothe of the wolfe of a shepe whiche
hath eaten a did, the kynge ceaseth
not from hym, until he put it of.

¶ And yf thou putteth a snake in
place with the lunges or lighes of
an asse, thou elongest it from every
serpent and scorpion. And of this phi-
losophers knowe that it is good a-
gaynst poyson.

¶ Tabariences saithe yf the tuing of
the lapwyng or blake plouer be han-
ged vpon a walle obliuionem reddi-
tum memorem et alienationes.

¶ And it is sayde in the booke of Cle-
opatra, If a womā haue no delectati-
on with

Of the martieles

With her husbände, take the martieles of a wolfe, of his lefte fote, and beate it, and she will loue no man but him. And it is said whan the left hippe or haunch of a male ostriche, is taken and boyled, or seethed with oyle, and after the begynnynge of grownde of heares are anoynted with it, thei growe neuer agayne.

CArchias said if the harte of a serpent be taken whan he dyeth, and be hanged vpon a man being sycke of the feuer quartayne, it plucketh it utterly away. And the adders skynne whan it is strait bounded vpon the ankle of a woman, it haysteth the byrth, but after the byrth, it must be removed away anon.

The tethe of all serpentes, whan thou pluckest them furthe by the rootes, as longe as the serpent lyueth, if thei be hanged vpon a man sicke

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of the feuer quartayn, thei take away
the feuer quartayne from hym, and
if the serpent be hanged vpon a tothe
chynge, it profiteth. And if a serpent
meete with a woman with childe, she
bringeth furthe her childe before it be
perfecte. And if it meete with her
when she trauaileth of childe, it hast-
eth her byrthen.

¶ And thei say, if thou wilt take the
eye tothe of the beast called Crocodile
in hisyne, in englyshe a crocodile
out of the opper nose, and take of the
left side of his mouth, and hangest
on a man beyng sicke of the feuers, it
healeth hym, and the feuers wil not
returne agayn to hym. And thei haue
said, that the lyon is afrayde of a
whyte cocke, And agayne that he
feareth the fyre. And he that is anoynt
with the talowe of the reynes of
the

Of the marualles

the talour of the reynes of the Lyon
feareth not to goo amonge beastes,
and all beastes are afrayed of the ly-
on. And he þ anoynteth his body wth
hares dunge, wolfes be afrayd of him
¶ Et si teritur arsenicum citrinu, and
be myxed with mylke if a flye fall vpon
it, it dieth not

¶ If thou wilt take the right fore of
a mayll, and hange it vpon the right
fore of a diseased man with the goute,
it profitech it wth the wth if thou hange
vpon the lefte fore of a snail to thy lefte
fore diseased with the goute. And so
the hande of it is profitable to the
hand and the fyrger to the fyrger.
And if a fyre be kyndled befoze a ma
that is brotten of grene woode of
fygge trees, his stones will make a
nople or bounspnge.

¶ And it is said in the booke of her-
mes, whan both the eyes of þ bere be

of the vvorlde

bordered in linnen cloth, vpon Sinistrā
a clutorium they put away the feuer
quattayne And it is sayde if the wol-
fe see a man and the man see not him
the nam is astonyed and feareth, and
is hoozse. And therfore if any man
beareth the eye of a wolfe, it helpeth
to victory, to boldenes, banquy-
tinge and feare of his aduersary.

And it is said, if a ryng be made of
the whete hokes of an asse, and he
hath the fallinge sickenes putteth
it on, suffreth not y falling sykenes

And they sayd, whan thou wylt
that flies come not nigh thy house,
thā put Condiciū et oppium, in whi-
te lyme, and after make thy house
whete w it, thā flies thal in no wise
enter.

Whan thou wylte that thy wife oz
wenche shewe to the all that she
hath done, take the harte of a Dove
and

Of the maruailes

heade of a frogge, and drye them both
and braye them vnto poulder, and
laye them vpon the bzeast of her sle-
pinge, and she shall thewe to the all
that she hath done, but whan she shal
wake, wipe it awaye from her bzeast,
that it be not lyfted vp.

¶ And they saye, yf anye man put a
diamonde vnder the heade of a wo-
man sleapinge, she manifesteth, yf
she be an aduoutrer, for yf it be so, she
leapeth backe oute of the bed afraid,
and yf not, she embraceth her husband
wyth greate loue.

¶ And they saye, that an asse skynne
whan it is hanged vpon chyldren, it
letteth them to be afraid.

¶ Architas sayth, yf the ware of the
lefte eare of a dogge be taken, and be
hanged vpon men sycke in the fe-
uers that come by course of fyt-
tes,

tes, it is verie profytable, and spe-
ciallye to the feuer quartayne.

¶ And philosophers saye, that some
kynde of syngulate, wherhe neuer
had syckenesse, is profytable to euery
sickenes, and he that had neuer payn
helpeth and healeth a man from it.
¶ And whan the house is perfumed
wth the leste house of a mule, flies
remayne not in it.

¶ And of the harte, eye, or brayne of
a lapwynge or black plouer, be hanged
vpon a mans necke, it is profy-
table agaynst forgetfulness, and char-
peth mans vnderstandynge.

¶ If a woman maye not conceyue,
take an hartes horne turned into
pouder, and let it be mixed with a
cowes gal, let a woman kepe it about
her, and let her do the acte of gene-
ration, and she shal conceaue anon.

Of the maruailes

A grosse and styffe hear of a mares
tayll put vpon a doore suffereth not
zauzalas, to enter.

The tothe of a sole oz colte of one
yere old, put in y^e necke of a child, ma-
keth his tethe to breede with oute
peyne.

The tothe of a mare put vpon the
head of a man being madde, deliue-
reth him anon from his fure.

If a woman may not conceyue, let
a mares mylke be geuen to her, not
knowinge, let her do the acte of gene-
ration in that houre, and she shal con-
ceyue anon.

The house of an horse perfumed
in a house, dzyueth away myse. The
same chaunceth also by the house
of a mule.

That all the hote water come fur-
the of a caldron Take oz blache, that
is, terra francisca with pitche, caste
it

it in water, & it shal come forth all
That fyre may come forth of water,
take the shell of an egge, and put in
it quycke bzymstone and lyme, and
shut the hole, and put it in to water &
it wil kende.

And it is said, if the herbe camphe
re, be put vpon water, it is kended
and burneth in the water.

That thou may take byrdes with
thy handes, take any corne very well
steeped in the dregges of wyne and in
the iuyce of hemlocke, and caste it to
the byrdes, euery birde that tasteth
of it, is made dronken, and loseth her
strength.

And they say, if any man be anoynt
ed with the mylke of an asse, all the
flyese of the house wil gather to
hym.

To write letters or bylles whiche be
not

Of the maruailles

not reade but in the nyght, take the gal of a snayle oz mylke of a fowe, and put it to the fyre, oz wyth water of a worme thynnyng late.

If ye myngel together many whytes of hennes egges, a moneth after, they are made glasse, and harde as a stone, and of this being after this fassion is mayde a sophisticall precious stone called Topasius, yf it be conioyned before, wyth saffron oz red earthe.

Lyketwyse yf the fume whiche is founde aboute the stones of a harte, oz hourse, oz asse, being wey, be mixed with wyne, and that wyne be geuen to any man to dryncke, he shal abhor wyne for a Moneth.

And yf any man shal haue many eles in a wyne vessel, and they be suffered to dye in it, yf any man dryncke of it, he shal abhorre wyne for a yere,
and

and by chaunce euermore.

And it is sayde, yf a rope be taken
with whiche a thefe is oz hath ben
hanged vp with, and a lytle chaffe,
whiche a whyzle wynde lyfted vp in
the ayre, and let them be put in a
potte, and set amonge other pottes,
that potte shal breake all the other
pottes.

Also take thou a lyttle of the afore
sayde rope, and put it on the instru-
ment with whiche the bread is put
in the ouen, whan he that shulde put
it in the ouen shulde put it in, he shal
not be able to put it in, but .it shall
leape out.

That mē may seme without there
heades.

Take an adders skynne and aur-
pigmentum, and greke pitche of reu-
ponticum, and the waie of new bees
and the fat oz greace of an asse, and

Of the Maruailes

and breake them all and put them in
a dul seething potte ful of water, and
make it to sethe at a slowe fyre, and
after let it waxe colde, and make a ta-
per, and euery man that shal se lyght
of it, shal seme headlesse.

That men may seme to haue the
visage oz countenaunce of a dogge.

Take the fatte out of the eare of a
dogge, anoynte with it a lytle newe
fylk, put it in a newe lampe of grene
glasse, and put the lamp among men
and they shal se the visage of a dogge

That men maye seme to haue thre
heades.

Take of the heare of a deade asse,
and make a rope, and dnye it, & take
the mary of the pzincipal bone of his
right shoulde, and mixe it with vir-
gins ware, and anoynte the coarde,
and put it vpon the thrasholdes of
the house, they that come into the
house

house shal seme to haue thye heades;
and they that be in þe house shal seme
asses to them that enter in.

If thou wilt that a mans heade
seme an asse heade.

Take vp of the couering of an asse
and anoynte the man on his head.

If thou wilt that a chicken, oz o-
ther thing leape in the dyshe.

Take quycke syluer and the poul-
der of calamite, and put it in a bottel
of glasse wel spotted, and put it with
in a hote thinge. For seinge quycke
syluer is hote, it moueth it selfe, and
maketh it to leape oz daunse.

If thou wilt see that other men
can not.

Take of the galle of a male catte,
and the fatte of an henne all white,
and mixe them together, and anoynt
thy eyes, and thou shalt see it that
others

Of the maruailes

others can not see.

If thou wilt vnderstande the voices of birdes:

Associate with the two felowes in the .xxviii. daye of october, and go in to a certayne woode with dogges as to hunte, and cary home with the that beast whiche thou shalt fynde first, and prepare it with the harte of a fore, and thou shalt vnderstande anon the voice of birdes or beastes. And if thou wilt that any other lyke wise vnderstande, kysse hym, and he shal vnderstande.

If thou wilt louse bondes

Go in to the woode, and loke wher the pye hath her nest with her birdes and whan thou shalt be ther, clymme vp the tree, and bynde about the hole of it wher soeuer thou wilt. For whan she seeth the, she goeth for a certayne herbe, whiche she wil put to the byndinge,

of the worlde.

dinge, and it is broken anon, and that
herbe falleth to the grounde vpon the
clothe whiche thou shulde haue put
vnder the tree, And be thou present
and take it.

In the neste of the lapwynge oz
blacke plouer ther is a certayne stoe,
whiche is of diuerse colours, beate it
with the, and thou shalt be inuisi-
ble.

That a man may be alwayes as a
gelded man,

Take of the woorme whiche thyn-
eth in lomer, and gyue it to him to
drynke.

That a man may confesse what he
hath done.

Take a water frogge quicke, and
take away her tunge, and put it a-
gayne in to the water, and put that
tunge vpon a parte of the harte

I.iii.

of

Of the maruailes

of the woman: fleapinge, to hyche
whan she is asked, she shal saie the
truthe.

If thou wilt put any man in feare
in his sleape.

Put vnder his head the skynne of
an ape.

If thou wilt take a molle, put in
his hole an onyone, or a leke or oyle,
and she wil come soone fourthe with
out strength.

A serpent goeth not nygh garlike,
and a dogge tasteth not any thynge
deeped with garlike, although he be
hungrye.

A persumynge by whiche euerye
man shal seme to other that be in the
house, i the forme of elephantes and
greate hozses.

Take a spice whiche is called: Al
chacengi, and braye it, mixe it with
a little tatte of a dolphyn fysh, and
make

• of the world

make therof graynes, as be of pome-
citron. After perfume some of them
vpon a fyre of cowes dunge, whyche
is milke. And let not a place be in
the house, from whyche smoke maye
come forth, but the pate, & let mylke
be vnder the earthe with in, al which
be in the lodgene shal seme as they
were greete men in the shape of ho-
ses and elephantes, and it is a vey
meruailous thinge. In ans. a stoff of linc

¶ In other perfuming, which thou
thou makest, thou seest outwardely
grete meruailles and men of many shapen
and infinite meruailles, whiche are
not discerned for there multitude.

¶ Take rmar, that is, vermilion and
the stone lazulis and peneroyal of
the mountaynes, and beate it all to
poulder and sytte it inre it with the
fatte of a dolphin, horse oz elephant,
make

Of the maruailes

make graynes oz cornes after the fashion of rye, and dye them in a shadowe, perfume in it whan thou wilt, and it shalbe done, that is said.

CA perfumynge to see in our sleape what thinge is to come of good and euill.

Take the bloude of an asse congeled, and the fatte Lup: Cerini, and a swete incense oz gumme called storax and also storax, and also sycar, gather it all together by equall weightes, and let them be mixed, and graynes oz cornes be made therof, and let the house be perfumed with them than thou shalt see him in thy sleape, that shal shewe to the all thynges.

CA maner of makinge a matche of a candell, oz candell weke, whiche whan thou shalt kende, thou shalt see men in what shape soeuer thou wilt.

Take

of the worlde

Take the eyes of an thriche oule,
the eyes of a fythe whiche is called
Alstures, and the eyes of a fythe whi-
che is called Libinitis, and the galle
of wolfes, breake them with thy han-
des and mire them together, and put
them in a vessell of glasse, than when
thou wilt worke it, take the fatte of
any beast thou wilt, that this may be
made in the shape of it, melte it, and
mire it perfutely both that medisyne,
and anoynte the matche or candell
weke whatsoeuer thou wolte with it,
After kende it in the myddes of the
house, and the men shall seme in the
shape of that beast, whose fatte thou
did take.

An other matche of a candell or
a candell weke, that men may appere
in the shape of angelles,

Take

Of the maruailes

Take the eyes of a fysh and the eyes of filoe, that is, of a breaker of bones, and breake them with thy handes, and make them softe, and put them in a vessell of glasse. vii. dayes. After put some oyle in them, and lighten it in a grene lampe, and put it before men whiche be in the house, they shal see them selves in the shap of aungelles by the lyght of the fyre.

An other matche or worke of a candell, makinge men to appeare with black faces,

Take a blacke lampe, and poure in it oyle of the elder or alder tree, or quyeke syluer, and poure in that oyle or quyeke syluer a parte of the bloud of them that be in letting bloude, and put in that bloude oyle of the elder or alder tree (some saith of the bar tree) or quyeke syluer,

Concerning a lampe in which
appeareth a thinge of terrible quanti-
tie, haupnge in the hande a rodde and
and asrayeth a man.

Take a grene froge, and strike of
the head of it vpon a grene clothe,
make it wette with the oyle of birch tree
or elder tree and put in the weke and
lighten it in the grene lampe, than
shalt thou see a blacke mā standing,
betwene whose handes ther shalbe a
lampe and a meruallous thinge.

An other weke whiche whan it is
kenbled, and water is poured on it,
wateth stronge, and whan the oyle is
put in, it is put out.

Take lyme whiche water hath not
touched and put it with an weight, e-
quall to it of waxe and the halfe of it
of the oyle of baulm & Nappa Citrina
with equal to it of bymistoe, & make
a weke of it, & drop downe like dewe
vpon

Of the marvailles

Upon the water and it shal be kended,
and droppe downe oyle upon it
and it shal be put out.

CAn other weke whyche whan it is
kended, al thinges seme white and
of siluer.

Take a lizerde and cut awaye the
tayle of it, and take that whiche com-
meth out, for it is lyke quicke siluer.
After take a weke and make it wette
with oyle, and put it in a newe lamp
& kende it, and the house shal seme
bryght and white or gilted wth siluer.

A marvailous operation of a lam-
pe, whyche yf anye man shal holde,
he ceaseth not to farte vntyl he shall
leave it.

Take the bloude of a snayl, drye
it vp in a linnen clothe, and make of
it a weke, and lyghten it in a lampe,
geue it to any man thou wilt, & saye
lyghten this, he shal not cease to farte
vntyl

of the vuorld;

buttl he let it depart, & it is a meruailous thinge.

TA weke whiche whan it is lyghtened, women cease not to daunse and be glad, and to playe as they were made for greate ioye.

Take the bloude of an hare, & the bloude of a certayne foule whyche is called solon, and is lyke a turtel doue and of the bloude of the turtel male, equale to the halfe of it, Than put in it a weke, and lighten it in the myddes of the house, in whyche are synners and wenches, & a meruailous thinge shalbe proued.

If thou wilt make that lyce maye appere runnyng abrode in a mans bedde that he maye not sleape, than caste in his bedde the weight of one oz halfe vnce of alcakengi, & yf þu shal take pilos asturis, therof shalbe made a weke, which whan it is lightened,
euery

Of the Maruailes

euery sicke man seeth other by the vehemency of the sicknesse and miny-
shinge oz extenuation.

Whan thou wilt that thou seme all
inflamed oz set on fyre from thy head
vnto thy fete and not be hurte.

Take white great malowes oz ho-
ly hocke, mixe them with the white
of egges, after anoynte thy body with
it, and let it be vntil it be dried vp, and
after anoynte the with alume, and af-
ter warde caste on it small byrmstone
beaten vnto poulder, for the fyre is
inflamed on it, and hurteth not, and
if thou make vpon the palme of thy
hande, thou shalt be able to holde the
fyre without hurte.

If thou wilt that a thinge be cast-
en in the fire and not burne.

Take one parte of glewe of fishe &
an equall quantitie to it of alume, let
it

It be pſtely mired, & let vineger be poured vpo it, let whaſſoeuer thing ſhould be conſected with it, caſte it in the tyze, anoynte it with this anoyntement, it ſhal not be burned.

If thou wilt make a contrary, that is, any image or other thyng, and when it is put in the water, it is kended, and if thou ſhalt drabe it out, it ſhalbe put out or quenched.

Take lyme not quenched, & mire it peritely with a little ware and the oile of Selaſum, and naptia, that is, white earthe and byrmſtone, & make of it an image, when thou ſhalt put it in water, the tyze ſhalbe kended.

If thou wilt make that whā thou openeſt thy handes vpon a lampe the light of it is put out, and when thou cloſeſt them vpon it, it kended, and it ceaſeth not to doe that.

Take

Of the Maruailes

Take a spice whiche is called Spuma
after bray it, and after make it woth
water of camphere, and anoynte thy
handes with it, after open them in
the mouth of the lampe, the lyght of
it shalbe put out, and close them, and
it shalbe kendled agayne.

If thou wilt see a thinge drowned
as se depe in the water in the nyght,
and that it shal not be more hydde to
the than in the day, and read bookes
in a darke nyght.

Anoynte thy face with the bloud of
the rermouse oz backe, and it shalbe
done that I saye. If thou wilt make
any thing white, perfume it with bri
stone.

If thou wilt kyl soone a serpent,
take as muche as thou wylt of an
herbe called Rotunda Aristologia,
smerworste, oz meke galyngale, and
braye it wel, and take a frogge of the
woode

of the vuorlde,

woode oz felde, and breake it well, and mixe it with aristologia, and put with it some ynke, and wyte with it in paper oz in any other thinge which thou louest better, and caste it to serpentes.

If thou wilt beare fyre i thy hand, that it may not hurte the.

Take lime distolued with hote water of beanes and a little magrencules and a lyttle of great malouies oz holy hocke, and mixe it wel with it, after anoynte the palme of thy hand with it, and let it be dzyed, put in it fyre, and it shal not hurt.

Philosophers say that suche lyme burneth not in the fyre, And glewe of fythe saueth from fyre, and vnpleasaunt a lyme and the bloud of y beast called salamandra, and the smoke of an ouen oz caldron. Therfore whan an anoyntement is mayd of all these

Of the maruailes,

oz of certayne of them, the fyze hurteth not. The white of an egge, and great malowes oz holy hocke, haue vertue in this matter.

TA weke whiche whan it is lyghtened in the house, thou shalt see grene thinges flyeng as sparowes, and o^rther birdes.

Take a newe clothe and put in it the braynes of a bizde, and the fethers of her taylor, and lappe them in, & make a weke of them, and put it in a newe grene lampe, kendle it in the house with the oyle of the olyue, and the thinges whiche shalbe in the house, shalbe made very grene, and it shal seme that grene and blacke foules doe flye.

If thou wilt make a cadel oz weke to be shaked, and walke whan it is lightened,

Take the skynne of a wolfe, and þ
skynne

of the vuorlde

skynne of a dogge, and make of them both a weke and kende it with the oyle of olyue, & it shalbe moued sone.

Whan thou wylt lyghte a lanterne for which he shal feare greatlye that seethe it.

Take newe white lynnynne clothe, and make of it a weke, and put in the howlownesse of it, a skynne of a serpente and grosse salte, and fyl it with oyle olyue, and gyue it to anye man that thou wilt, as soone as he shall kende it, he shal tremble and feare greatlye.

A meruailous experience whyche maketh men to go into the fyre without hurte, or to beare fyre or redde hotte yron in ther hande without hurte.

Take the iuyce of bismalua and y white of an egge, and the seede of an herbe called psillium also pulicaris
herba

Of the maruelles

herba and bzeake vnto poulder, and
make a confection, & mire the iuyce
of radyshe with the white of the egge
Anoynte thy body oz hande with this
confection, and let it be dzyed, and af-
ter anoynt it agayne, after þ. þ. maye
suffer boldely þ. fyze without hurte.
But yf þ. wilt that þ. thinge anoynted
seme to burne, scatter vpon it quyrke
brymstone wel beaten into poulder,
and it shal seme to be burned, whā þ.
brymstone shalbe kendled and it shal
not hurt him. If thou shalt blow the
herbe called colophonia greke pitche
beaten very smal vpon the flame of
the candel which a mā holdeth in his
hande, it augmenteth mcradouslye
the fyze, and lifted vp the flame vnto
the house rouse. That thou may bea-
re fyze vñ hurte, let lyme be dissolved
with hote water of beanes, and put
thereto a little of redde earth of milie

of the vvorlde

na after put to a little great malowes
oz holy hocke with which conioyned
oz mixed to gether, anoynte y palme
of thy hand, & let it drye vp, & so may
thou beare any fyze vnhurte.

Thou maist make burnynge wa-
ter after this fashon.

Take blacke, thicke, myghty and
olde wyne, and in one quarte of it
thou shalt temper a litle quycke lyme
and byrmstone beaten into poulde
very small, and lees of good wyne
and common salte, white and grosse,
after thou shalt put it in a Gourde
well clayed and Desuper posito alem-
bico, thou shalt deshil burnynge wa-
ter which thou shuld kepe in a glasse.

Thou mayst make a greke fyze
after this fashon.

Take quycke byrmstone, lees of
wyne, sarcocellam Picolam, sodden
salte, oyle of stone, and common
oyle

Of the maruailes

mon oyle, make them seeth well, and if any thinge be put in it, it is kended together it be tree or yron, and is not put out but by pisse, vineger or sande.

CIf thou wilt that euery thinge cese to be meruaieled, Loke the sufficient causes of doinge, and also of sufferinge, for if thou loke both, thou shalt not meruaiele, for thou shalt see that ther is so great aptenes in one sufficiencie of another, that it maketh the not to meruaile, for whan thou seest that colde water kendleth the fyre and putteth it not out, if thou shulde beholde the doing cause, thou wolde meruaile alwayes what war the efficient cause conuenient to this thinge, but whan thou lokest to the matter of that effecte, that is, bycause it is lyne and bymston whiche are very inflammable, so þ a verpe lytle thinge flameþ them, thou seest that
ther is

of the vuorlde

ther is nothing to be meruailed.

Otherwise it is a meruaile that a thinge is burned by fire, whan one of the causes is beholden onely: But whan the nature of the sufferer, or weakenes of the doer is looked on, ther is no meruaile.

If thou wilt make a carbunkle stone or a thing shynyng in the nyght

Take very many of the little beastes shynyng by nyght. and put them beaten smal in a bottell of glasse, and close it, and bury it in hote horses dringe, and let it tary xv dayes, afterwarde thou shalt distyll water of the Per alembicum, whiche thou shalt put in a vessell of cristall, or glasse.

It giveth so great clerenesse, that everie man maye reade and write, in a darke place, wher it is. Some men maketh this water of the gall of a snail, the gall of the wessell, of the

Of the martrailes

the gall of the foret, and of a water
dogge, thei bury them in dunge, and
distill water out of them

Take flyeng fyre after this maner

Take one pounde of byrmsto, two
pounde of coles of willowe oz wythy
vi. poundes of stony salte, these thye
thinges must be brayed very small,
in a marble stone, afterwarde thou
mast put soe at thy pleasure in a cote
of paper, flyeng oz makige thunder.

A Cote to flye shulde be lōge, smal
and full of that best poulder, but a
cote to make thūder shulde be shorte,
grosse and halfe full.

An ende of the secretes of nature,
set forth by Albertus Magnus,
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to Englyshe

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